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From the London Church Intelligencer.

The Rev. Dr. Jarvis's New Ecclesiastical Work.

The presence of the Reverend S. F. Jarvis among us from America on important business has already been made known to our readers. His great abilities, learning, and theological attainments are well known to the American Church, and also to a considerable portion of the English Church; and we have much pleasure in now being able to state for general information, that his new work, which chiefly occasions his being in England at the present time, is already in the press, and will soon be published in one octavo volume. The following account of it, and of some proceedings of the American Church respecting it, may not be uninteresting:—

"Your attention and interest are requested in behalf of a work which is now in the press, and will speedily be published, in 1 vol. demy 8vo., price 25s. cloth boards. Its title will be as follows:—

"'*A Chronological Introduction to the History of the Church;* being a New Inquiry into the true Dates of the Birth and Death of our Lord and Saviour Jesus Christ; and containing an Original Harmony of the Four Gospels, arranged in the exact order of time. By the Rev. Samuel Farmar Jarvis, D.D. L.L.D., Historiographer of the Church; Member of the American Philosophical Society, the American Academy of Arts and Sciences, the American Antiquarian Society, the Historical Societies of New York and Connecticut, Corresponding Member of the National Institute,' &c. &c.

"The motives for such attention and interest spring from the origin, mode of investigation pursued, plan, results, and consequences of the work.

"I. It derives its origin from an appointment by the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in General Convention assembled, has been approved by the House of Bishops, and recommended by them to the members of the Church at large, because the Church, as a body, has no funds to publish it. The work is, therefore, to be considered as originating with the American branch of the Church.

"II. Its mode of investigation has been by the rigid observance of the following rules:—1. To take no truth for granted, but to examine every necessary question separately on its own merits, by the aid of original historians, sacred and profane, and the accurate calculations of modern science. 2. On essential questions, to allow no conjecture; and on minor points, to weigh probabilities, showing in all cases where certainty ends, and probability begins. 3. To assume no theory before examination, but to follow testimony whithersoever it may lead, and investigate truth only for its own sake. 4. In the examination of testimony, not to rely upon the mere statements of modern writers, however learned and able, but to go at once to the original author. To give his testimony, as far as possible, in his own language, in connection with the context; and by faithful translations to make the whole as intelligible to the common English reader as to the learned.

"III. Its plan has been to re-examine and adjust, by accurate tables, the ancient and modern computations of time; to connect with these, the Consular and Imperial Chronology of Rome; and to demonstrate the absolute truth of these tables by a careful examination of the Greek and Latin historians of the Empire, a critical comparison of their testimony, and a corroboration of it, wherever possible, by the accuracy of modern astronomical computation. This rigid examination of fundamental questions alone has enabled the author to reconcile the Capitoline marbles with the dates of Varro, by detecting a consulship suppressed by the moderns, in opposition to ancient testimony, and the consequent mistake of a whole year in the chronology; and thus the way has been cleared for the important results, as to the personal history of our Lord, at which he has arrived.

"IV. These results are the following:—1. That our Lord and Saviour Jesus Christ entered Jerusalem on Sunday, March 21, being the tenth day of the Jewish month Nisan, A. J. P. 4741, year of the reformed calendar of Julius Cæsar 73, and of the vulgar Christian era 28; that he was betrayed by Judas on the following Wednesday; that his passion commenced on Thursday evening, March 25th, after the passover, and was consummated by his death on the cross, Friday, March 26th; that he rose from the grave on Easter Sunday, March 28th; ascended into heaven on Thursday the 6th of May, and sent down the Holy Ghost on Sunday, May 16th, which was the day of Pentecost that year, and consequently the birth-day of the Christian Church. 2. That the ministry of St. John the Baptist probably began on or about the great day of Atonement, Friday, September 29th, in the first year of Pilate's administration, the consulship of Marcus Asinius Agrippa, and Cossus Cornelius Lentulus, A. J. P. 4737, the 15th year of the associate government of Tiberius, the 12th year of his sole reign, and the 24th of the common Christian era. Consequently that the ministry of St. John, and of our blessed Lord united, made up the period of three and a half years, the prophetic half week of Daniel. 3. That our Lord's baptism probably took place on the Jewish sabbath, January 6th, A. J. P. 4738, when he had just entered on his thirty-first year, and that he was crucified, according to the consentient voice of antiquity, in the consulship of the two Gemini, when he was thirty-three years and three months old. 4. That his birth took place at the time of the census or enrolment at Bethlehem, on the 25th of December, A. J. P. 4707, A. U. C. 747, in the consulship of D. Lælius Balbus and C. Antistius Vetus, or Veter, the 35th year of the reign of Herod the Great, and the very same year in which Augustus shut the Temple of Janus the third time, in token of universal peace.

"V. These results have led to several important and unexpected consequences; the chief of which has been the construction of a new and original harmony of the four gospels, in which the events of our Saviour's ministry fall into the natural order of time, and most of the dislocations are avoided which have so perplexed modern harmonists.

"In order to exhibit more perfectly the symmetrical arrangement, and essential truth of what has now been stated, a synchronized table is annexed from the birth of Augustus, to the death of Tiberius, a period of exactly one hundred years, showing at one view how all the events of the Gospel History completely accord with the dates of the profane history of the same period.

"It will at once be seen that the very accuracy of the work, and the desire of making its proofs accessible to unlearned as well as learned readers, must increase the expense of publication, and, therefore, justifies the appeal to the British Nation, as the patron of sacred learning.

From the London Church Intelligencer.

On the Reading and Translation of 1 Cor. xi. 27.

My Dear Sir,—I did not see your paper of April 3d until more than a week after its publication; but was inexpressibly surprised at the short letter signed "S." on p. 329. Has a Jesuit thus palmed upon you a bold, and either lying or ignorant repetition of one of the most frequent and groundless accusations, that Protestants have corrupted the translation of the Scriptures? The writer speaks of Professor Corrie's lectures, and so appears under the character of a Cambridge man. If he really be so, and has really attended the Professor's lectures, is he not one of those Cantabs who have had conferences with one of the Cambridge Romish Priests? or has he taken on trust, without examination, what some Romish Priest personally, or Dr. Milner, (whose dishonest *End of Controversy* "S." quotes,) or some other Romish controversialist has told him; for *I know* that they harp on this *and* for *or* in 1 Cor. xi. 27, boldly and incessantly? Let us see how far the assertions which Master "S." has retailed are well-founded.

"He tells us that "your correspondent who is gathering up mistranslations, may add the following from St. Paul to his list: 'Whosoever shall eat this bread, *and* drink this cup of the Lord,' which ought to have been translated, 'Whosoever shall eat this bread, *or* drink this cup.' Nor can we take refuge in a various reading, for there is no various reading whatever."

Well done! *Omnia pro tempore;* a bold assertion, in the hope it may not be contradicted, is the well-known policy of Jesuitical controversialists, and expressly taught in the manuals in use at Rome to teach them the art.

The semblance of an argument from OR in this passage, in favor of denying the cup to the Laity is refuted by the text itself, and by the undoubted *and* in the preceding and following verses. But on this we will not dwell. Suppose with Griesbach, as well as with Erasmus formerly, and most editors lately, we read H, *or*. Still the rendering *and* may be defended, as it is by Whitby, Macknight, Grier *On the Romanist*, Ward's *Errata of the Protestant Bible*, &c., &c. But let this also pass. We are quite willing to consider H and not KAI as the true reading, and *or* the more literal translation; but even then we are sure the Romish denial of the cup receives no sanction thereby. But if "S." is not a Romanist, even if he be a sworn Tractarian, why should he be so anxious to uphold the Romish controversialists as to this verse, and to attach such importance, and so dogmatically, to this variation of rendering, when the denial of the cup to the laity has been said, by those who have "straggled" *short* of Rome, to be the most grievous oppression of that Church, and of itself alone sufficient to justify separation from it?

But certainly, if "S." does not know better, he should have tarried awhile at Jericho, that, ere his beard was grown, he might have found out the utter incorrectness of his statement—"*there is no various reading whatever.*" This is about as convincing a proof of "S.'s" knowledge of the criticism of the New Testament, as was Mr. Gandolphy's supporting his argument in favor of *or*, by saying that "the Greek text of the Septuagint (!!) in 1 Cor. xi. 27, was H, when that Romish Priest held a controversy on the subject with Mr. W. Blair, in 1813. We will, for brevity's sake, copy out Mr. Blair's remarks on the question, (*Letters on Popery*, p. 250;) observing that the Vulgate is the authentic version of the Romish Church, and some of those, to which Mr. Blair referred, are the most valuable editions, including the *Complutension Polyglott* of Card. Ximenes, published by authority of Pope Leo. X:—

"First, I find it stated in p. 492, vol. iii. of *Curæ Philologicæ et Criticæ Wolfii* 4to., Basil. 1741, that more than *thirty* of the earliest printed editions of the Vulgate translation between the years 1642 and 1569, have *et biberit*, agreeing with our own version. Secondly, he states that the Missals, both printed and manuscript copies, read *et biberit;* which is demonstrated, indeed, by Le Brun, a late Priest of the Oratory at Paris, in *Continuat. Memoriarum Literariarum et Historic.*, tom. viii. parte 1, n. iii. and in *Ephemerides Paris.*, An. 1730, Dec. p. 451, sq. ed. Belg. Besides, Thirdly, I have myself, since Mr. Gandolphy wrote to me on this subject in 1813, examined such printed editions of the Vulgate Latin as came in my way, and have found *above sixty* of them to contain the same rendering of the text. In the Fourth place, I have consulted several manuscripts of the Vulgate, some at the British Museum, others in the libraries of private individuals, (whom I can name,) in which I found *et biberit*, &c. not *vel* or *aut* biberit. Fifthly. Some of the very oldest translations into German, French, &c., made from the Vulgate by the Roman Catholics themselves, agree in the disputed passage with ours. Sixthly. Not merely do the printed versions agree, but likewise different manuscript translations which I have examined, and particularly those in French, which are founded on the version of Guiart des Moulins, or on the History of Peter Cornestor, so highly esteemed by the schoolmen, &c., before printing was discovered."

The above is sufficient to show that *there is* a various reading; that it existed, and in the Romish Church, before *any* of the Reformers were born, and that it is not peculiar to English Protestant translators. Roseumuller speaks of many of the oldest Greek copies reading KAI, not H; Griesbach, although he thinks H the true reading, on the preponderance of authority, yet enumerates *thirteen*, besides the Alexandrine and Claromontane, which have KAI. The Syriac, Arabic, and Æthiopic versions support the same reading as our own version.

I will not further ask to occupy your space with more than a simple reference to some passages in the LXX, and in the New Testament, which are in favor of considering H as a copulative, not as a disjunctive, in this passage. Such are, Luke xx. 2, compared with Matt. xxi. 23, Mark xi. 28.—Gen. xvii. 8, with Gal. iii. 16.—Rom. iii. 1; iv. 13. 2 Cor. i. 13. Eph. v. 3. 1 Pet. i. 11. I would read H with Griesbach; and I subjoin his enumeration of the original authorities which support the *other* reading KAI:—"(*b*) KAI. AD. 39 46. Syr. Arr. Copt. Syr. p. in m. Aeth. Vulg. ms. Clem. Pel. Chromat. Cassiod." Griesbach's preface explains these references.—Believe me, your constant reader,

L. V. H.

P. S.—What does "S." think of the following translation of the verse in question given in *La Grant Bible en François Historiée*, 2 vols. folio, published at Paris, and in the possession of Mr. Blair? "*Quiconques mengera le corps de nostre Seigneur indigne, il sera coupable comme Judas qui le vendit,*" i. e. Whosoever shall eat the body of our Lord unworthily, he will be guilty as Judas who sold him. This is almost as truly Romish honesty in translation as was shown in the celebrated Popish expressions incorporated in the Bourdeaux, and other Romish versions, *e. g* Acts xiii. 2; Now as they offered unto the Lord *the sacrifice of the Mass*, &c.—1 Cor. iii. 15: But he shall be saved as to himself; yet so, as by the fire *of Purgatory*.—2 Cor. vi. 14: Join not yourselves by the *sacrament of Marriage* to unbelievers.—1 Tim. iv. 1: Now the Spirit distinctly says, in the latter times some shall depart from the *Roman* Faith. The said Bourdeaux Testament was translated from the Latin by "the Theologians of Louvain, and printed in 1686." Mr. Veron said he had given the above rendering of Acts xiii., because he had been asked by Calvinists, what Scripture affirmed that the Apostles said Mass?

Wesleyanism.—The Rev. Charles Wesley and the Wesleyan Schism at its Commencement.

From *Adam Clarke Portrayed*, a new work by a Mr. James Everett, a Wesleyan preacher, we give the following letters addressed by the Rev. Charles Wesley to the Rev. Walter Sellon, who was one of the opponents of the bold and vigorous Toplady, and a great advocate of the "Arminian Methodism" of his day. Adam Clarke says of the Rev. Charles Wesley that he was "always harping upon the Established Church," and railing at lay preachers; and that "if John (Wesley) had adhered to his advice there would not have been a particle of Methodism in the land at this day."

The following are the letters referred to:—

Letter I, A. D. 1754.

"*My Dear Brother*,—I have seen your honest, friendly letter to C. P. [Charles Perronet,] for which I thank you both in behalf of myself, and the Church of England.

"You see through him and his fellows. Pride, cursed pride has perverted him and them: and, unless the Lord interpose, will destroy the work of God, and scatter us like sheep upon the mountains.

"In your fidelity to my honored mother, you are a man after my own heart. I always loved you: but never so much as now.

"O pray on for the peace of Jerusalem! They shall prosper that love her. I know you wish her prosperity: you think upon her stones, and it pitieth you to see her in the dust.

"How unlike the spirit of poor Perronet and his associates! What a pity such spirits should have any influence over my brother! They are continually urging him to a separation. Yet it is to pull down all he has built, to put a sword in our enemies' hands, to destroy the work, scatter the flock, disgrace himself, and go out—like the snuff of a candle.

"May I not desire it of you as a debt you owe the Methodists, and me, and the Church—as well as him, to write him a full, close, plain, transcript of your heart on the occasion? C. P., you know, has taken upon him to administer the sacrament for a month together to the preachers, and twice to some of the people. Walsh and three others have followed his vile example. The consequence you see with open eyes. Oh! that my brother did so too! Our worthy friend at Clifton could not but believe my brother had laid on hands, or they would not have dared to act so. You have her thoughts in mine.

"I have heard your sincerity called in question, as if you ran with the hare and held with the hounds. I don't believe a word of it, as this letter proves.

"Inclose, if you think proper, your letter to my brother, in one to me, at Samuel Lloyd's, Esq., Devonshire-square. I shall not grudge double postage. You must make one at our Conference in Leeds, which will be in May. Pray for us. I stand alone: as the preachers imagine. Nevertheless, the Lord stands by me. Fain would they thrust me out; that they may carry all before them, &c."

"C. Wesley."

Letter II, A. D. 1754.

"*My Dear Brother and Friend*,—Write again and spare not. My brother took no notice to me of your letter. Since the Melchisedeckians have been taken in, I have been excluded from the cabinet council. They know me too well to trust him with me. He is come so far as to believe a separation quite lawful; only not yet expedient. They are indefatigable in urging him to go so far that he may not be able to retreat. He may lay on hands, say they, without separating. I charge you keep it to yourself, that I stand in doubt of him: which I tell you, that you may pray for him the more earnestly, and write to him the more plainly.

"In May, our Conference is. You must be there, if alive. Direct to my brother at the F., to me, at Samuel Lloyd's, Esq., in Devonshire-square.

"We can hold it no longer (the Methodist preachers I mean,) but must quickly divide to the right or left—the church or meeting. God be praised for this, that Satan is dragged out to do his worst, while we are yet living to look him in the face. I know none fitter for training up the young men in learning than yourself or J. Jones. We must, among us, get the sound preachers qualified for orders, &c.

"C. Wesley."

Letter III., A. D. 1755.

"*My Dear Brother*,—There is no danger of my countenancing them; but rather of my opposing them too fiercely. 'Tis a pity a good cause should suffer by a warm advocate. If God gives me meekness I shall, at the conference, speak, and spare not. 'Till then, 'tis best the matter should sleep; or we should make the delinquents desperate, and their associates, among the preachers, hypocrites. My brother purposely holds his peace, that he may come to the bottom of them. Your letters (and some others wrote with the same honesty) have had the due effect on him, and made him forget he was ever inclined to their party. He has spoken as strongly of late on behalf of the Church of England as I could wish, and every where declares he never intends to leave her. This has made the Melchisedeckians draw in their horns, and drop their design. 'Sed non ego credulus illis.' We must know the heart of every preacher; and give them their choice of the Church or meeting. The wound can no longer be healed slightly. Those who are disposed to separate, had best do it while we are yet alive.

"It seems not so proper to show my brother your last to me. Write to him again, and urge it upon his conscience—whether he is not bound to prevent a separation, both before and after his death? Whether, in order to this, he should not take the utmost pains to settle the preachers, discharging those who are irreclaimable, and never receiving another without this previous condition, 'That he will never leave the Church.'

"He is writing an excellent treatise on the question, whether it is expedient to separate from the C of E? which he talks of printing.

"Be very mild and loving in your next, lest he should still say—'The separatists show a better spirit than their opposers.' You may honestly suppose him now of our mind. I will answer for your admission to the Conference at Leeds in the beginning of May. My brother says his book will be out next summer. I will allow him till next winter. Is not Nicholas Norton under the influence of Charles Perronet? Keep copies of yours to my brother. J. Jones will thank you for a title. W. Prior, I suppose you know, is ordained; without learning, interest, or ought but Providence to recommend him. What are you doing in your part of the vineyard, and how does the work prosper? Write largely and often. The Lord of the harvest is thrusting out laborers in divers places. Mr. Romaine, Venn, Dodd, Jones, and others here [London,] are much blest, &c.

"C. Wesley."

"In this way," adds Mr. Everett, "to the latest period of life, Mr. C. Wesley added both to his own discomfort, and that of his brother, as well as of many of the preachers, by an over-anxiety, and high-wrought zeal for the Church, while his union with his brother and the body only added to the fever within."

Mr. Everett gives the following account of the young Perronets, who in som respects resemble their relative by descent, the Radical Colonel Perronet Thompson:—

"Two of the most eminent of these were Messrs. Edward and Charles Perronet, brothers, sons of the venerable Vincent Perronet, Vicar of Shoreham, both itinerant preachers, and labored some years in union with Mr. Wesley. Edward possessed considerable intellectual powers, and could boast of a large share of wit. Through the influence of the latter, which must ever be dangerous to those who do not live under the sacred and benevolent influences of the Spirit of God, he was led, not only by playful sallies, but occasionally by some of the keenest strokes, into various freedoms, which but ill become the sanctity of the ministerial character, and were not at all adapted to promote the sublime ends proposed by the Gospel of Jesus Christ. It is to this talent that The Mitre is to be attributed—a poem which is said to have been written by him, but the publication of which was suppressed by the influence of Mr. John Wesley, because of the bitterness of its satire against the National Establishment. Charles Perronet was particularly distinguished for his strength of understanding, feebleness of constitution, and a profound acquaintance with the mysteries of the kingdom of God. He was, if possible, more alienated from the Establishment than his brother."—*London Church Intelligencer.*

From the London Church Intelligencer.

Grant's Bampton Lectures for 1843.

Here is a sound, judicious, and most interesting book; on a subject which must command universal attention:—"The past and prospective extension of the Gospel by missions to the heathen:" and, at the present moment, when the erection of Bishoprics in the Colonies is occupying so much public notice,—a volume specially compiled for the use and guidance of those who will be called upon to occupy the foremost post in the battle-field of the Church, by an individual competent for the task he has undertaken, deserves and will obtain a wide circulation.

Though delivered before a learned audience, these lectures are composed in a popular form; and are designed (vide preface) to convey to as many as take an interest on the subject, a general view of the extension of the Gospel among the heathen, and to elicit those principles by which it *has been*, and *may be* accomplished most successfully, and in accordance with the purpose of God.

Accordingly, the universality and predicted extension of the Gospel, the general conditions and actual hindrances in its extension, the ordained means for its extension—its extension *before* the reformation—missions *since* the reformation—the present condition and wants of the Church of England missions, and the prospects and encouragements of our missionary enterprises, are touched upon with a master's mind and the results are most ably portrayed.

The Gospel is contrasted in its adaptation to fallen humanity with all other religious systems; its laborious progress is shown to be in accordance with Scripture and all previous probability. The Gospel is considered not simply as a spiritual influence, but as a spiritual and visible institution; and accordingly, *the teaching of the Church, followed and confirmed by the written word of God*, NOT THE LATTER APART FROM THE FORMER, is shown to be necessary to its success, adapted as they are, in connection, to man's moral and intellectual nature; his social and individual life. It is proved to demonstration that individual energy, so far from being paralyzed, acquires tenfold energy by being subordinated to the authority of the Church.

The principles needed for the successful conduct of missions deserve attentive consideration.

These, according to Dr. Grant's ideas, in which we fully concur, are,

1. That the Church should act as a body.
2. That she should adapt her diversified means of action to different states of civilization and in different climes; and
3. That she should put forth a code of missionary instructions, in which she should determine the method of dealing with the heathen mind and prejudices,—lay down the order in which the Christian verities should be communicated, and settle points in the practical treatment of converts.

We desire to call the attention of our subscribers and readers to this very interesting course of Bampton Lectures; and to one and all of them we say, through the medium of our pages,

Si quid novisti rectius candidus imperti.
Si non ——— give your energies and assist in carrying out, at this most favorable juncture, so encouraging to missionary enterprises; the plans so ably put forth and practically developed by Dr. Grant.

From the English Churchman.

The Fruits of Catholicism.

Sir,—I met, the other day, a large party consisting of clergymen, with a good sprinkling of the laity, and the conversation turned (when does it not?) on "Puseyism," and various anecdotes were related of the follies and absurdities of "Tractarians"—their bowings, their crossings, their falling down at the altar, their burning lights at mid-day, their preaching out of "flower tubs" as their pulpits, decked with a few sprigs of holly, were called. At last, an old venerable clergyman declared that Archdeacon Raikes had hit the right nail on the head, by setting the Churchwardens at them, and he hoped it would be driven home. This sentiment was mightily approved by the whole party. I happened to know that this gentleman's eldest son was a good Catholic clergyman, and consequently a good son, and a great blessing to his father, whereas his other children had given him much trouble. I took an opportunity and said a few words to the good old man. I asked him to what he attributed the excellence of his eldest son's character—whether he had not brought up all his sons alike? I then added, "consider my dear Sir, whatever the *Standard* and *St. James's Chronicle* may say, do not you owe to the 'Tractarians,' under God, the blessing of having an obedient, grateful, and holy child?" I never shall forget the old man's countenance, when, after a few moments, he turned round to the company, and confessed his injustice in so eloquent a manner, that I saw a blush on the face of a young "Evangelical" clergyman who had just been holding forth as if he combined in his own person all the wisdom and authority of the Holy Catholic Church. Now this is one of the numberless quiet victories achieved by men who are held up to the world's scorn. I remember a few words which the old clergyman uttered on this occasion; he said, with great feeling, "I have maintained for half a century the character of a faithful minister of the Church of England, but I look back on my life in vain for one instance of self-denial for the sake of Christ. I have been on terms of intimacy with the leaders of the Evangelical party, and have heard mighty words from them concerning spiritual feelings; but I have seen many instances of the most refined luxury at their tables, even on the fast days of our Church—the duty of self-denial is obliterated from their creed. Now, as to my son and his friends, their meat and drink is to do the will of God; and I have praised Archdeacon Raikes for setting the Churchwardens on these men, God forgive me." A cause which thus speaks to the heart cannot wholly fail. The clergy of the Church of England have shown that they will not beat down these men; the last majority at Oxford, was in reality a vote of censure on the six Doctors, for the persecution of a saint; and the young men at Cambridge have declared self denial to be a duty incumbent on Christians. So there is a dawning of light. I am, &c. A. M.

The following is one of a series of letters which have been addressed "To the Lay 'Members of the Church of England' subscribers of the 'declaration respecting several controverted truths.'"

My Friends,—Your next position is, that "there is no scriptural authority for asserting that those only are rightly ordained, or are to be esteemed true Ministers of Christ, who have received Episcopal Ordination." Often as the fact which you here deny has been proved,* not only from the consentient testimony of all who lived at, or immediately after, the Apostolic age, and that of the whole Church for 1,500 years, but from Scripture itself; it must, at all events, be needless that I should repeat those proofs here, which you will find in ample abundance in every common treatise on the subject. Still less necessary, then, must it be, when our own Church, the Church by which you profess to abide, distinctly in the preface to her Ordination services declares, that "it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons: which offices were evermore held in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and also by public prayer, with imposition of hands, were approved and admitted thereunto by *lawful* authority. And therefore to the intent that these orders may be continued, and reverently esteemed, in the united Church of England and Ireland, no man shall be accounted, or taken to be a *lawful* Bishop, Priest, or Deacon in the said united Church, or suffered to execute any of the said functions, except he be called, admitted, &c., thereunto, according to the form following, or hath had formerly *Episcopal* Ordination." Such is her notion of the "lawful authority" necessary to make a layman into a Minister; and according to this, of course, must the subsequent† article you allege be interpreted; for how otherwise can "the sacraments be duly administered" by him who is "not to be suffered to execute any one of the Ministerial functions," as not having that "lawful authority" which was "evermore" held necessary to that end? And this, although these articles may have been quoted to you in another and inconsistent sense, and as though our Churches, not wishing to offend the Protestants and Calvinists by parading their sad deficiency at every turn, were an admission of their completeness. And while then thus directly contravening the doctrine of her, whose you profess to be, and supposing yourselves symbolizing with the Protestants, are you aware that at the Synod of Dort, in 1619, our Divines distinctly protested against a parity of Ministers and for the indispensability and apostolicity of Episcopacy? and that, in a conference at the time with some of the Calvinistic Divines of the Synod, these latter replied "that they had a great honor for the good order and discipline of the Church of England, and heartily wished they could establish themselves upon this model: but they had no prospect of such happiness; and since the civil government had made their desires impracticable, *they hoped God would be merciful to them?*" (Collier, Vol. 7, 407, Ed. 1840,) or that Calvin himself is said to have admitted that "Bishops have had superiority over Presbyters ever since the time of St. Mark, the Evangelist." (*Neal's Puritans*, Vol. 1, p. 262, as cited in *Cassan's Sermons*, p. 108;) or to come nearer still, are you aware that the very first article in the "copy of such things as Martin Luther, Philip Melancthon, with certain cities and princes of Germany their adherents, have admitted, March, anno 1539," (that is, the Ipsissimi Protestants,) runs thus, "First, we confess, that there ought to be a policy in the Church, and a regimen, in the which there must be Bishops, who shall have the power of the examen and ordination of the ministrations of the same, for to exercise the jurisdiction of the same: who shall diligently foresee, that the churches committed to them may be truly instructed with pure and sincere doctrine." (Collier, Vol. 5, 44.) All these your teachers should have informed you of; all these testimonies of those who do not now enjoy the keeping of our own Apostolical succession they should at least have laid before you before they led you into such opposition, not to your own Church only, but to such acknowledgments of the other bodies, however their descendants may have made a virtue of their necessity, and copied as a thing worthy of imitation what they thus declare is worthy of regret and lamentation only,

Quod si
Pallerem casu, viverent exsangue criminum.

Suffolk. Yours, &c.

From the English Churchman.

Christian Art.

Sir—The calm discussion, in your pages, of the principles of Christian Art—principles so little understood and imperfectly apprehended, owing, partly, to our literature being totally deficient in standard works on Æsthetics, is one of the most cheering symptoms of a reaction from the religious indifference which has so long weighed down the energies of our Church and nation. The Catholic faith, in its pure and holy aspirations after heavenly things, and their images on earth, is the only infallible guide to the Christian artist, in his efforts to depict the eternal truth and beauty which have their dwelling in the Church. The revival of the Catholic faith, therefore, in all its apostolic truth and purity, has awakened in many minds a deep feeling of interest in Christian Art, whose advancement they justly consider as running parallel with a nation's progress in the Christian life. England has, perhaps, been the last of the great European states to share in this revival, but assuredly she will not long remain a laggard in the noble race, when once her honest energies are fairly engaged in it. Of this we have already most encouraging proofs on all sides; witness the progress of the Oxford and Cambridge societies for Church restoration, and the newly-awakened feeling of interest in the public mind, on the subject of the Fine Arts. Let it be the object of the Christian divine, and scholar, and artist, to promote and cultivate this excellent feeling by works embodying the purest and loftiest principles of the Catholic style. The leaven of Cimabue, and Giotto, and Raphael, and Flaxman, and Overbeck, and the Elgin Marbles is evidently pervading and quickening the long torpid mind of the British public; and forms of a grace and heavenly beauty never dreamt of by the humble artizan, and the denizen of smoky and sordid abodes, are now silently rising up around him, to startle and enchant him by their divine eloquence, putting to flight the evil spirits of the sensual school that have so long tempted and seduced him at every step. The The *Kunst-Blatt*, with its criticisms, sharp and one-sided, and somewhat mystical, although they sometimes be, and Anglo-Catholicus, with his grave, and learned, and right-minded rebukes, all are welcome to us, for they help to let us know our deficiencies, and stimulate inquiry, which will eventually, it is to be hoped, induce Mr. Greswell, or some one like minded and gifted, to present the world with his meditations on one of the noblest of sciences. I am, &c.

A Learner and Lover of Christian Art.

Opening Cathedrals, &c., to the Public.

House of Commons, April 18.

Mr. Hume moved a resolution for giving effect to a recommendation of the committee of 1841 upon national monuments, that the public should be admitted more freely into cathedrals.

Mr. Wyse seconded and supported the motion.

Sir. R. Inglis opposed the motion. The cathedrals, he said, were not public property; nor was it the best way of instructing the people in Christian doctrine to make them conversant with the merits of statuary. If some person must attend in Westminster Abbey to show it to visiters, that attendant must be paid: and the payment was properly borne by those visiters, and ought not to be imposed upon the public at large. He quite concurred in the suggestion for the removal of monuments unsuitable to the sacred character of a cathedral.

Mr. Milnes was glad to embrace this occasion of concurring for once with the member for Montrose. For his own part, he regarded the levy of any fee at the door of a church as a desecration of the fabric.

Sir R. Peel adhered to the opinions which he had heretofore frequently given upon similar motions to the present. He thought that nothing but benefit could flow from giving a free access to all the institutions of the country, and he believed such free access might be extended, with perfect safety, to the works of art, with very ordinary precautions. Still he must object to attain this object by the indirect means of a resolution of the House, which might give rise to feelings militating against the object in view. The resolution was indefinite, and when such feelings were excited, the disposition now existing on the part of deans and chapters for facilitating the access to our cathedrals, would give way to anger at a claim of right which they might not be disposed to agree to. If they were resolved to interfere, they should do so by means of a bill, instead of a resolution which no one was bound to obey. He hoped that, under the circumstances, the hon. member would not press his motion to a division.

Mr. Ewart supported the motion.

After a short discussion, Mr. Hume withdrew the motion.

A Contradiction in Terms.—The General Assembly of the Presbyterian Church (Old School) has recently commenced a session at Louisville, Kentucky. "The Presbyterian" reports that they elected the Rev. Benj. Gildersleeve "*Permanent Clerk pro tempore.*"—*Christian Witness.*

Not so much out of the way, for those who by discarding the doctrine of Apostolic Succession, and approving of lay ordination, have a "permanent" Ministry "pro tempore."—*Gospel Mess.*

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* See from Clement (Ep. to Cor. Sec. 42 and 44) "whose name was," we are told, (Phil. iv. 3,) "written in the Book of Life" downwards through all the leading Christian writers and historians to the modern treatises of Bishop Hall, Leslie, Law, Jones, Grant, Potter, Barwick, Daubeny, Maurice, Sclater, Hicks, L. S. E, (himself converted from Congregationalism by this truth, of which he has since proved so powerful an advocate, &c. &c. &c., *ad infinitum*.

† The declaration published A. D. 1549. The articles 1552.

From the Mississippi Daily Gazette.

A Disclaimer.

Dear Sir,—I respectfully ask the favor of a place in your columns to correct a report extensively and perseveringly circulated in many parts of the country, and which if left uncontradicted by me, in this public manner, might probably injuriously affect my character.

The report is, that I had proclaimed in a discourse from the pulpit, or had asserted in a private conversation, that a marriage not celebrated by an Episcopal Clergyman was destitute of its proper sanctions, and that the fruit of such marriage was illegitimate.

Now, I have to say, and I do declare, that I never entertained and that I never uttered such a sentiment—that I have never spoken publicly or privately any word or sentiment that gave any countenance to such an opinion—and that I have never written a syllable or line that can be construed to mean any such thing. It is a sentiment utterly abhorrent from every feeling of my heart, and which, if I had avowed, I had in its avowal proclaimed my own shame and disgraced my own family; for I was myself married by a Presbyterian minister.

I may be allowed to add to this, as being called for by the character of certain publications made against my printed sermons, that I wholly deny the charges preferred against me, of calling in question the piety and Christian sincerity of others with whom I differ upon the subject of religion. In the discourse referred to, I have spoken respectfully of the various denominations that I name, and I confidently appeal to the sermons themselves as furnishing ample evidence that in the discussion of the principles involved, I have uttered no reproach against any who aspire to the humble name of followers of our Lord Jesus Christ. With personalities and calling of hard names I will have nothing to do, except to avoid it. I have been charged by one with misstatements—by another with misrepresentations—by a third (from whose age and profession I had expected better things) I am tauntingly styled "his grace," and "a clerical Quixote." How far my published discourses have merited such treatment, the public will judge. I feel that my cause needs no such weapons to sustain it; and all that I ask of those who may choose to assail my opinions, is to discuss the principles which I have avowed without reference to my personal merits, which, be they what they may, can have nothing whatever to do with the decision of the question at issue.

I shall feel greatly obliged to Editors of papers in this State and Tennessee to give this letter a place in their columns.

Very respectfully, your friend,

J. H. Otey.

Natchez, April 19, 1844.

Communications.

For the Churchman.

The English Bible.

Mr. Editor,—Your correspondent's complaints in last week's Churchman touching the difficulty of obtaining the "authorized version" of the Bible in its completeness are just, and have been widely felt. For his satisfaction, however, and that of Churchmen generally, I would now state that such difficulty *no longer exists.* With a view to its removal, the Bible and Common Prayer Book Society of this Diocese recently opened a correspondence with the venerable Society in England who have the charge of that matter, and through the liberal terms on which the copies are furnished them, (at their Depository, No. 20 John st.,) the Bible and Common Prayer Book Society are now enabled to supply Quarto Bibles of the authorized Oxford Edition, of the very best type, paper, and binding, at a cost as low, if not lower, than American Churches and Churchmen have been forced to give for inferior, incomplete, and, what is worse, unwarranted Editions of the Word of God. I say *unwarranted*, for who what is the warrant or guarantee of a nameless "Proof Reader" to the private Christian? Of necessity such Reader takes the printed volume upon some one's authority that it contains the "pure and unadulterated Word of God"—but upon whose? that is the question.

Let him, then, who is content with the irresponsible guarantee of a nameless agent, compositor, printer, proof reader—an infidel for what he knows, or drunken, or worthless, let him I say go on, to pin his faith on such editions, but for me, Mr. Editor, I pray to be excused—for the Churchman there can be NO guarantee of the "Word of God" except "the Church of God." And if such be the case with the private Christian for his private reading, how much more is it incumbent on the Churches of our land, in the public reading of Scripture, to have full warrant beforehand as to the volume out of which they read. The Church as "*Teacher*" is of necessity the only *verifier* of the Book out of which it teaches; and if this be so, then is no Church faithfully performing its appointed task, so long as it has in its Sacred Desk other edition of the Word of God than that alone guaranteed by the Church itself—and that with us is the authorized version *in* its completeness, printed under Ecclesiastical supervision.

M.

For the Churchman.

"The Church's Power of Resisting Division."

Mr. Editor,—All through the Church has gone the sense of her indomitability. We feel each man of us, both clergy and laity, that she does not exist upon sufferance or by the toleration of dissent. We stand upon our own ground, and that ground we feel can support us. We take, then, with regard to them, no position of alliance or of sympathy, still less one of hatred and impassioned defiance. Coolly and considerately we take our own ground, and cannot, by threats or pretended sympathy, or wiles, be driven off it. Such is the united front the Church presents to dissent—a position we could not occupy except we had the highest degree of confidence in the stability of our ground and the greatest unity in practice, in doctrine, and in sentiment. And such is the fact, our actual unity in the body of Christ our Lord, through his apostolic ministry, is a thing no Churchman doubts. Our unity in faith, in practice, and in feeling—this is a matter which none of those who are acquainted with the state of the Church generally can deny.

Still, however, we must acknowledge that there is less confidence with regard to internal union than there should be. While we defy destruction and overthrow from external causes, and boldly declare to our opponents "the Church shall not perish—you cannot destroy it with all your powers," we have less confidence with regard to its power of resisting internal strife. In fact, there seems to be a sort of unmanly fear of division, a kind of shrinking and cowardly dread of internal strife among both clergy and laity, which at once originates disturbance and gives encouragement to it. This is not warranted by our real state of union. However, there are causes for its existence.

Let us examine these causes. There is no doubt that the atmosphere of our country is not favorable to religious organization. It seems by the experience of the past as if there were in it a centrifugal force whose abhorrence is unity, a power of non-cohesion that mocks at the plans and the cement of the architect, an air fatal to such bodies that turns scratches to incurable ulcers and slight bruises to mortal cancers. Such has been the case with regard to all denominations. All ecclesiastical unity that springs from mere organization and mere compact is under our atmosphere a very short-lived thing. The tendency of the spirit of the age is to destroy all institutions except those that are indestructible. This is a sentiment which experience has now fastened as a truth upon every thinking mind.

We take it as a fact,—let us apply that fact to the Church and her prospects. Here, some sixty years ago, Bishop Seabury began to proclaim the Church—her divine authority and divine origin,—what was the reply,—the practical answer from the dissenting bodies? It was this. "We have union without this body of 'divine origin,' oneness of organization, of faith, of practice, and spirit. Look to the fact. We harmonize and agree in the very closest way." Answer enough in all conscience we think it was for him. By their union he was put in the position of a mere theorist and speculator, and all save the most intelligent and inquiring were at the first inclined to believe him such. If we should a priori ask what is that which in his time the needs of the Church the most demanded, it would be that this dissenting unity should be broken up, their oneness destroyed. And this so required began to take place then—ever since it has been going on with increasing rapidity. The bodies that then were one have since then been broken, and the masses are now grinding one another into fragments. Calvinism, the stay and cement of dissent, has been assailed and destroyed by the Arminian doctrine, and this at the best a negative, has at present no cohesion. Dissent is broken in every way; it has no faith, no philosophy, no doctrine, no principles.

Take now the two eras. In the first, "Union," cried Seabury, "in the divine body of Christ our Lord, the Church whose institution is of heaven." "Union," was the reply, "we have it amply and enough in bodies of our own making—more than we have we do not need." Take now the present era. "Union," says the Churchman, "Union in Christ's body and in none else." The orthodox dissenter looks to his shattered organization, to his mouldering and neglected creeds, to his jarring and wrangling ministry, to his mad revivalism, and every where he sees about him disunion in every mode and shape. Is not this a strong argument for the Church—one which every day must add weight and power to, and one that it needs but little foresight to see must be the origin of an increasing current running into the Church of them at present outside who desire unity and peace.

The dissenters feel it to their hearts' core. Before the last Convention of the Church in this State every one could see it in the expectant tone in which they spoke of the coming Convention; they manifestly conceived that the time was at hand in which we should be broken up as they had been. And very amusing it was when it had passed without the expected rent to see the faces of blank disappointment with which they contemplated the issue so unexpected by them. "Hope deferred makes the heart sick," and if any thing ever sickened the heart of dissent it was the result of last fall.

This then is the ground we take. The spirit of the age is averse to ecclesiastical unity. There are times when circumstances from without compress and bind into such union even jarring and incongruous materials, when man clings to man and institutions are easily put together; but now we say each circumstance tends to disunion, no bonds avail, no legislation, every thing tends to fly apart, and therefore our union must take other grounds and depend upon other instruments. Because we are of the Church, the one body of Christ, we *are united;* so far as we *feel* and *know* and act upon this are we united in *sentiment*, in *doctrine*, and in *practice*. This is the sole bond of our union, and the appreciation of it the sole means of making unity a real thing. And every thing else that does not immediately spring from this is a disturbance. What we demand, therefore, upon this ground from our clergy and our laity is not organization, not legislation, but freedom from incumbrance; free room for the growth that is in the Church, a knowledge in both clergy and laity of the roots of that growth, a confidence in its vitality, and a courageous confidence too, no fear, no shrinking, but the ready and instant determination to remove all obstacles out of its way. And chiefly do we ask of the laity the substantial elements of union. We of the clergy are entirely dependant upon the laity, employed by them and by them dismissed, and that often for causes so trivial and unsatisfactory that they care not to avow them. In this our helpless state we appeal to them as one in the body of Christ against the cruel spirit of fear and disunion. We demand of them that they be not within the Church from mere convenience, without a true understanding of her doctrine, that they know and feel that which they believe, and in every way uphold it. We have ourselves met men in the Church utterly unknowing of her practice and her feeling, and these are those most liable to panic terrors. Let an extravagant rumor concerning the Church or any one of her ministers be set afloat,—these are the men to catch it up, insist upon and amplify it. They introduce among us the tendency to division that is among the sectarians, they mingle clay with the iron. It is for them and because of them that jars occur that they may be taught by experience to feel the unity of the Church, since they will not learn it in any other way. But can we demand of them that they should study the grounds of our principles? We demand of them as honest men that they should know enough to assure us that their assent is not an ignorant one. That when they come under laws and conditions they should obey them and assent to them at least until they have studied them and disproved them. Or if this seem too authoritative we demand of our laity to act as Christian fathers and mothers, to teach their children the Catechism, and first to know it themselves. Yes, Mr. Editor, if our intelligent merchants, our eloquent lawyers, our learned physicians, if these men would commit to memory and teach their children the simple pages of the Catechism, as is their duty before God and his Church, there would be but little strife and division among us.

Secondly. We demand of them that they should make the opinion of the Church, and of those within her body the rule of their action and not the opinion of those without. Experience shows us that no disturbance has ever occurred in which the main support of that disturbance is not the opinion of those without or a sympathy with it. Let a clergyman sympathize with the aristocratic and state-bound Church of England, with Rome, or with dissent, and these sympathies ever so slightly manifested, will jar with the feelings of a greater or less part of the Church. Such a thing manifestly is an approach to disunion even in the individual. It is then our duty as clergymen to have none of these sympathies, as tending to break our unity. In our turn, then, we demand of the laity that they reject opinions external to the Church, that they estimate at their true value the malignant prophesyings of dissent, their false assertions upon doctrine, their talk of ecclesiastic despotism. We demand that our laity take none of these things for granted, but examine them all by the light of truth and fact, and cast them aside with the scorn they deserve.

And lastly, we demand in justice to ourselves and them, that the voice of the law may rule. We are no Papists to be governed by the will of one man. We are no Methodists without lay representatives in our Church Legislatures. We are Churchmen, and have laws and canons made by a representation of all classes. To the law, then, be the appeal in all cases of strife, and not to agitation and popular uproar. If the existing law do not cover the case, then let us have one which will; but as for mere popular appeal away with it when there is a law and tribunals and an executive.

These are the requisites to unity which the clergy have a right to demand of the laity. Then if they look them strait in the face they will see to be nothing more than justice. Let our laity act upon them—confidence again will be restored, suspicion and mistrust vanish, and the Church go upon her way reinvigorated and and rejoicing.

W. A.

The Churchman.

New-York: Saturday, June 29, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house.

James A. Sparks.

We have copied from the Church Intelligencer (see first page) the article of "L. V. H." because, apart from its verbiage about "Tractarianism," &c., it furnishes the most plausible defence that we have seen of the Church of England version of 1 Cor. xi. 27. Our own way of meeting the Roman objection would be to admit that the received version is, in this instance, wrong, and to repel the interpretation of unfairness on the ground that the correct version affords no sanction to the Roman error. The argument, however, of the Correspondent of the Church Intelligencer on the other side, is worthy of consideration.

The Twenty-third Annual Meeting of the Trustees of the General Theological Seminary is in session in St. John's Chapel in this city, when our paper goes to press; at which are present the Bishops of Connecticut, New York, Vermont, Western New York, Maryland, Delaware, and Massachusetts, and Clerical and Lay Trustees from Maine, Massachusetts, Rhode Island, Connecticut, New York, Western New York, New Jersey, Pennsylvania, Maryland, and South Carolina.

The daily papers announce the death of John Pintard, Esq., whose name will be long and gratefully remembered as an early and ardent friend of our General Theological Seminary. Mr. Pintard testified his interest in the Seminary especially in his gifts to its Library, the books which he presented being remarkable for their rarity and theological value as well as for their number. So early as the year 1821, the Board of Trustees of the Seminary evinced their sense of Mr. Pintard's enlightened generosity by associating him with the Professors and Librarian to be a Library Committee, "with power to take all proper measures for the preservation and increase of the Library." In the catalogue of "Subscriptions," &c., printed in the year 1826, among the "subscribers and donors to the Library," Mr. Pintard is mentioned as the "principal contributor." We are happy to be able to add that among the proceedings of the Board for the present year, when published, will be found a resolution, unanimously adopted, acknowledging in grateful terms the munificence of Mr. Pintard to this excellent institution, and offering an appropriate tribute to his memory.

At a meeting of the Standing Committee of the Diocese of New York, held on the 26th inst., *Mr. Michael Scofield*, and *Mr. Isaac P. Labagh*, lately an ordained Minister of the Dutch Reformed denomination, were recommended to the Bishop to be received as Candidates for Orders. Messrs. *Henry B. Bartow, William Everett, John B. Gibson, Charles Seymour*, and *John Ireland Tucker*, were recommended for Deacon's Orders, and the *Rev. Benjamin Daniels*, and the *Rev. Elijah Guion* were in like manner recommended to be ordained Priests.

It gives us pleasure to learn, through a letter just received by a friend, that the Rev. Dr. Cobbs, of Cincinnati, has accepted of his appointment to the Bishopric of Alabama. Under the auspices of such a man, we predict the rapid growth of the Church in this young but interesting Diocese. His consecration will probably take place in Philadelphia at the meeting of the next General Convention, immediately after which he will enter upon the duties of his office.

We learn that the Annual Convention of the Diocese of Indiana assembled in Richmond, on the 7th of June, that the attendance was small, and that a resolution was passed requesting Bishop Kemper to call a special Convention to be held in Indianapolis, on Thursday, the 5th day of September next. Another effort, it is understood, will then be made, to elect a Diocesan Bishop.

Episcopal Visitation.—Bishop's Onderdonk's appointments for Visitation have been altered by a change of time for *Portchester*, and for the appointments generally *after August 4th*.

For the Churchman.

It appears from returns recently made to the British Parliament, that in the three years from 1840 to 1843, there were consecrated in England and Wales 202 churches and 111 chapels, making 313 new places of worship:—163 of these had burial grounds attached to them. The consecration fees on which places of worship and burial grounds were 7095*l.* 19*s.* During the same period 110 burial grounds and 9 cemeteries detached from places of worship were consecrated, the fees of which were 2437*l.* 4*s.* 3*d* In a few cases all fees were relinquished. In some the Chancellor relinquished his, and in some the Bishop gave up his fees, but the fees relinquished do not form any part of the sum stated above. Fees are not uniform in the different dioceses.

G.

We find on our table several new books, of which we have time at present only to mention the titles.

"*Sermons on Duties of Daily Life. By* Francis E. Paget, *Rector of Elford.* New York: Published by James A. Sparks, No. 161 Fulton st., opposite St. Paul's Church"—

A book in favor of which we could say much if we had time.

Memoirs of the most eminent American Mechanics, also Lives of Distinguished European Mechanics; together with a Collection of Anecdotes, Descriptions, &c. &c., relating to the Mechanic Arts. Illustrated by fifty engravings. By Henry Howe. New York: Alexander V. Blake, No. 54 Gold st.

The Complete Evangelist; *comprising the History of the Life, Actions, Death, Resurrection, Ascension, and Doctrine of Jesus Christ. Intended to embrace every important expression and idea recorded in the writings of Matthew, Mark, Luke and John, in the words of the authorized translation. The whole arranged according to the order of time in which the several transactions occurred, as nearly as that order can be ascertained.* New London: Bolles & Williams. 1844.

For sale by Mr. Blake.

Butler's Analogy of Natural and Revealed Religion *to the Constitution and Course of Nature, as abridged and arranged in Hobart's Analysis of the Work. Being Questions with brief answers for examination. And a summary of the whole subject. By* George W. Crawford, M.A., *Fellow of Kings College, Cambridge. Revised, enlarged, and adapted to the use of Classical and Theological Students. By* Charles E. West, A.M., *Principal of Rutger's Institute in the City of New York.* New York: Alexander V. Blake, 77 Fulton st. 1844.

The Clergy of the Diocese of Barbados have testified their high sense of the services of their late Bishop by the present of a Silver Candelabrum.—"The stem of the candelabrum is a representation of the palmetto or cabbage palm, with its branching leaves. The five branches of the candelabrum are formed in imitation of the sugar cane, richly ornamented with various foliage, &c. The weight of the candelabrum is nearly 300 ounces—the cost about 200 guineas—its height 3 feet 4 inches. On its base are engraved the arms of the Bishop as Bishop of Barbados and the Leeward Islands, together with the following inscription:—

To the Right Reverend
WILLIAM HART COLERIDGE, D.D.
Lord Bishop of Barbados and the Leeward Islands,
In token of the grateful recollections
and deep regrets of his Clergy
On his retirement, A. D. 1842,
from a Diocese consolidated by Divine favor
through his exertions,
And for eighteen years blest with
his wise, unwearied, and truly pastoral superintendence."

For the Churchman.

The Germans in New York.—St. Simon's Church.

I availed myself recently of a short paragraph in the columns of the Churchman, to say a word in behalf of St. Simon's, or the German Episcopal Church. To many it may not be known that there must be in this city, on a moderate calculation a population between thirty and forty thousand, who either speak the German or understand no other tongue. Of these it is safe to say, that whether from a want of provision, or indifference, scarcely one tenth attend a place of worship. The great majority, it is true, appear to behold this spiritual destitution without concern, and seem not aware that there is any particular need of any special interest to be evinced for them; and some may join with them in thinking that it would be a superfluous charity to create an interest for those who do not feel their own wants. But this is a mistake that has often proved fatal to a good cause. To be sensible of our deficiencies pre-supposes a state of mind that will of itself create, under Providence, its own relief. But not so where this sensibility is yet lacking. The gospel was not anticipated by the world, but the world by the gospel. If God had not made known to us that we need Him, we should never have discovered this want of ourselves. The grace of God is a grace *preventing*, (prævenens,) and the gospel came to man with all its blessings before he was aware that he needed it,—nay, it even sojourned with him long before he could see that it was the great desideratum for time and eternity.

In their native country the Germans, from the nature of their institutions and general training, are a church-going people. In this country it seems at first view otherwise. The sudden transition from a state of comparative restriction or constraint to our unfettered polity, has, in many, a tendency to a relaxed state of feeling on all matters but the immediate demands of subsistence. This state of mind is consequent upon the circumstances under which they came. They necessarily waste much, if not all of their means in the very efforts of immigration. They came to this country for the purpose of improving their condition, and the losses they incur in this very attempt redoubles their anxiety when they arrive. Sickness and disease are often the consequences of the change, so that between the delays and vexations of lingering in ports before they embark, of much discomfort during the voyage, and much privation after they arrive, and the harrassing concern for a subsistence, we need not be surprised that they are at first absorbed by temporal necessities, and that they regard with apathy any thing but what refers to these.*

The present destitute part of the German population, in all probability, would not, of their own accord, make any efforts to relieve their ecclesiastical wants, even if they had the power. Of their own accord they would not do it even for themselves as Lutherans, Reformed, or Romanist, much less for any system which they must at first regard as strange. It is evident, then, that this must be done for them. They must be anticipated. The supper must be prepared, as was that of the gospel of God, and they must then, in the spirit and terms of "*preventing* grace," be invited to take their seats—"Come, all things are now ready."

This is the object in view in the organization of St. Simon's Church. The building now occupied by the worshippers is an humble edifice, neatly fitted up by the vestry and adapted to the requisitions of the worship of God, with the hope that, under his blessing, it may ere long render a larger building necessary. The gentlemen who originated† the enterprise, and who now form the vestry, have embarked in it from a pure desire to extend our privileges as a Church to the Germans. Their relation and office is one of true Christian benevolence. The Church is not necessary for them. All the privileges of worship they richly possess in their respective positions. In this work they give their efforts solely for the benefit of the stranger who has taken up his abode among us, and who is, or expects to be, our fellow citizen.

They have invited the writer to the pastoral charge of this missionary enterprise, for such it strictly is, and he has engaged in the work because there was no one else to do it. That there are personal sacrifices involved, both on the part of the ministry and vestry, will be readily appreciated by those who know them—and they feel assured that they will not be without the active sympathies of the Church in this city.

C. F. C.

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* *Virtus post nummos* at any rate, without satire or sarcasm, expresses the ruling principle of the world, and we need not be surprised that when backed by the *res angusta domi*, it should seem to usurp the place of duty. Many a one, too, who had a comfortable home in his own country, lured by the fiction of some El Dorado in this, has been betrayed into beggary and broken spirits, to find relief in the grave.

† The present undertaking must not be confounded with one commenced a few years since, but which failed partly because the Church had no minister and became involved.

Erratum.—The error below referred to may be best corrected in the words of the writer.

Mr. Editor,—What could you have supposed "M. C. R." to intend by "your primitive relation to Romish and Protestant Sectarists?" It should have been printed, your position relative to, &c.; so it was in the copy.

Clerical Changes.

The Rev. Christian F. Cruse, D. D., having removed into this Diocese from that of New Jersey, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and taken pastoral charge of St. Simon's (German) Church in this city.

The Rev. Jacob D. L. M. Moore, Deacon, has, in like manner, had his canonical residence transferred to the Diocese of New Jersey.

The Rev. Charles Bancroft, who had removed, as a Candidate for Orders, to Canada, and been there ordained Deacon and Priest by the Bishop of Montreal, has since returned to this Diocese, and been appointed Assistant Minister of St. Ann's Church, Brooklyn.

The Rev. John Morgan having removed from New Haven to Stratford, Conn., requests that his letters and papers may be directed accordingly.

The Rev. John L. Gay, having taken charge of the united parishes of "St. John's in the Wilderness," Russel County, and "St. James's Eufaula," Barbour County, Alabama, desires that his letters and papers may be directed to Columbus, Ga.

The Rev. Tapping Reeve Chipman, of Zion Church, East Bloomfield, Ontario Co, having accepted a unanimous call from the Vestry of St. Paul's Church, Oxford, Chenango County, N. Y., requests all letters and papers designed for him to be directed to the latter place.

Rev. Montgomery Schuyler has been received into the Diocese of Western New York, from Michigan, and is now settled as the Rector of Grace Church, Lyons, Wayne County.

The Rev. Thomas H. Vail, having been received into the Diocese of Rhode Island, with a letter of dismission from the Bishop of Connecticut, has accordingly changed his canonical residence.

Bishop Otey has accepted the Rectorship of St. Peter's Church, Columbia, Tenn., made vacant by the resignation of the Rev. Stephen Patterson some months ago.

From the London Ecclesiastical Gazette.

Society for the Propagation of the Gospel in Foreign Parts.

79, *Pall Mall, May* 10, 1844.

The Society has recently received very gratifying proofs of the exertions which are being made in aid of its designs in many of the colonies themselves. Such efforts have been invariably accompanied with testimonies to the value of the Society's labors, from those who from their residence on the actual field of them are best entitled to be heard with confidence.

The Society earnestly trusts that the great duty of aiding its general funds in part out of the sums locally collected, will be increasingly acknowledged by the members of the Church in our colonies.

Diocese of Jamaica.—On Friday, the 1st of March, a meeting of the clergy and laity assembled at the Court House, Spanish Town, for the purpose of forming a Diocesan Church Society. The Lord Bishop in the chair. The following resolutions were proposed and adopted:—

"That under the existing circumstances of the Church in Jamaica, and with an especial reference to the financial difficulties of the Society for the Propagation of the Gospel in Foreign Parts, it is desirable to organize a Diocesan Church Society in this Island.

"That the object of the Society shall be to cooperate with the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge, in extending the means of religious worship and instruction on the principles of the Church of England throughout the diocese." His Excellency the Governor consented to be patron of the Society, and announced his intention of becoming a subscriber of £100.

On Sunday, the 31st, two sermons were preached at St. Michael's Church, by the Rev. Dr. Magrath. After which the sum of one hundred and ten guineas was collected in aid of the Church Society.

Diocese of Barbados.—On Friday, the 9th of March, 1844, a public meeting was held in the Boys' Central School, Bridge Town. The Lord Bishop of the Diocese in the chair. The following were among the resolutions adopted:—

"That the Diocesan Committee of the 'Society for Promoting Christian Knowledge,' be extended and placed also in connexion with the Society for the Propagation of the Gospel in Foreign Parts, under the title of the 'Barbados Association of the Society for the Propagation of the Gospel in Foreign Parts.'

"That the clergy of the island be requested to establish in their respective districts, branches in aid of the Association."

Diocese of Guiana.—The Annual Meeting of the Demerara and Essequibo District Societies was held February 28th, 1844, in St. George's School-room, after the performance of divine service in the Cathedral. Both galleries of the Cathedral were filled with the school children of the neighboring parishes, to the number of 500. There were present at the meeting his Excellency the Governor, the High Sheriff, the Archdeacon of Demerara, Hon. H. E. F. Young, Hon. W. Arrindell. The Lord Bishop of the diocese having taken the chair, opened the meeting with the usual prayers, after which the following report of the Diocesan Society for the Propagation of the Gospel was read:—

"The Committee feel unalloyed satisfaction in adverting to the mission depending materially on local support, and partially maintained by the Society's local funds. The accounts received from the Rev. W. H. Brett, of the progress of the Indians under his charge, in the practical and saving knowledge of the leading truths of the Gospel, as evidenced in their Christian department, observable on the occasion of the Bishop's late visitation to that part of his diocese: the account of which has called forth the thankful approbation of the parent Society, and has been incorporated into their annual report. In reference to this mission, a further gratifying circumstance is furnished in the recent purchase of a desirable spot of land in the vicinity of the mission, which is far better suited in every respect for the locality of the mission, as it will give it a more enlarged and advantageous situation for its operations.

"Before dismissing this part of their report, the Committee would press most earnestly upon the attention of the supporters of this District Society the importance of forming similar missionary stations, wherever required, in each of the great sections. A petition is now ready for presentation to his Excellency the Governor and the Combined Court, signed by 150 individuals, in which an application for such an establishment up the river Demerary has been made, towards the support of which the Lord Bishop of the diocese has declared his readiness to contribute a considerable moiety, relying mainly on the prosperity of the local funds.

"The Committee have to congratulate the supporters of this District Society upon the great increase to its funds arising from a source hitherto unemployed, viz., the Offertory. The Right Rev. the Lord Bishop of Guiana, through the success that has attended the revival of the Offertory throughout that portion of the Established Church of England committed to his superintendence, has been enabled to assign to this Society out of the Demerary and Essequebo Offertory no less a sum than nearly 900 dollars. Notwithstanding this great addition to the income of this District Society, the Committee still find themselves called upon to take this opportunity of pressing upon the attention of the members of the Church of England the necessity that exists at this present moment for increased and regular payment of annual subscriptions; inasmuch as the calls that are now being made for assistance from the Society are very great, and in all probability will be greatly on the increase from every part of this colony, as the preceding part of this report fully shows. And it must be remembered that Guiana is not the only British colony calling upon the parent Society for assistance, but that the same pressing call is being made from every colony belonging to the British crown; and that assistance by the parent Society will be, and is invariably given, only in proportion to the exertions locally made where its aid is required; so that if the supporters of this District Society would see the blessings of the Gospel spreading around them, they must exert themselves by endeavoring permanently to increase their local funds."

Diocese of Madras.—The first public meeting of the Bangalore District Association in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts was held the 25th of January, 1844, being the Feast of the Conversion of St. Paul. The sermon was preached by the Rev. G. Trevor, in St. Mark's Church, on Sunday, the 21st.

At the meeting the following resolution was unanimously adopted:—

"That the funds entrusted to the Association be expended, under the Committee's direction, in maintaining mission schools, providing native places of worship, and otherwise aiding the Incorporated Society's operations in this district."

Diocese of Tasmania.—The fifth anniversary meeting of the northern society for Promoting Christian Knowledge, and the Propagation of the Gospel in Foreign Parts, was held in St. John's Church, Launceston, on the evening of Friday, the 14th of July. The Societies have granted a donation of £100 to the funds for the erection of Trinity Church; 40*l.* to the church at Windermere; 100*l.* to that of Westbury; 50*l.* to that at White Hills; and an equal sum to that about to be erected at George Town. The debt remaining upon the church at Avoca has, through the assistance rendered by the societies, been wholly liquidated; and a donation has been also granted by them to assist in the erection of the building appropriated to the use of a Sunday School in connexion with St. John's Church; and after the distribution of the Scriptures and religious tracts, &c., a balance remains of 58*l.* 15*s.* A series of appropriate resolutions were moved, seconded, and carried unanimously, as was also the following:—

"That this meeting learns, with much satisfaction, that a bishop has been appointed to preside over this island; a circumstance so well calculated to advance the interests of the church, and to secure to us all the privileges of her communion, for which, and the increasing usefulness of these societies in the advancement of true religion, both at home and in other places, we desire to render most hearty thanks to Almighty God, and our humble prayers for his continued blessing."

Western Australia.—On the 20th of September, a District Committee at Fremantle was formed, composed of the clergy and several members of the Council and Magistrates. The Secretary, the Rev. G. King, in a letter to the Society, writes:

"I am happy to inform you, that though we have but one fortnight's experience, I have in Fremantle three annual subscribers of one guinea, a donation of one pound, and that several of my catechetical children have signified their desire to become monthly subscribers of sixpence and of a shilling each."

New Zealand.—Within the last week, letters have been received from the Bishop of New Zealand, dated Wellington, Dec. 23, 1843, giving a good report of all the members of the mission.

The Bishop held his third ordination on Sunday, September 24, 1843, at the Waimate Church, when W. Bolland, University College, Oxford, S. M. Spencer, Church Missionary student, and H. F. Butt, Society for the Propagation of the Gospel student, were admitted to Deacons' Orders. All of these have been prepared for ordination at St. John's College, the Waimate: and the Bishop says that his ordinations have now balanced the losses occasioned by death, and the return of missionaries to England.

On October 4, 1843, the Bishop, in company with Messrs. Cotton, Spencer, Bolland, Butt, Nihill, and Fisher, and a party of natives, left the Waimate on a visitation journey, and proceeded to Auckland, where a confirmation was held on the 17th of October; 55 natives, 8 English, confirmed. Thence, overland, to Rotowa Lake, Matamata, Taupo Lake, where the Rev. S. M. Spencer was stationed as missionary to the natives of the district, and New Plymouth, where the Rev. W. Bolland was left to minister to the settlers and natives. From New Plymouth the Bishop sailed to Nelson, the settlement in which the late disastrous affray took place, and left here the Rev. H. F. Butt, as deacon under the Rev. C. M. Recay. On December 13, the Bishop sailed to Wellington, whence it was his intention to proceed to the southern islands, and to return to the Waimate in about ten weeks.

Society for Promoting Christian Knowledge.

It was not till after the death of Robert Nelson, that the first alteration of the books of deceased writers of the English Church appears to have been introduced. The practice once begun seems gradually to have become more frequent; but still exercised in a very different way from the more recent mode of proceeding. There was, in fact, a great deal of difference in the degree of boldness with which the Committee acted at different times. Sometimes they proceeded with care, only altering so far as to make [a particular book] more suitable to the nature of a general exhortation to the members of the Church of England. Or they "adapted to the general purposes of the Society works written originally for a more limited sphere, or for a special occasion, by omitting allusions to local or temporary circumstances," or again, they would change "unfortunate expressions, or ludicrous or offensive words, which took the weight from an otherwise impressive and useful tract," but always "without any design to introduce changes of doctrine." On one occasion, however, we read that a tract was referred by the Committee "to Archdeacon Yardley, and that he was desired to make such alteration in it as he thought proper."

This the Standing Committee give, with great *naivete*, as an instance of the "increased care bestowed on the revision of works."

It is to be feared that a practice, first adopted cautiously and hesitatingly, eventually was carried out very much on the system recommended by the Committee to Archdeacon Yardley, of "making such alterations as he thought proper," which were then doubtless adopted by the Committee as a matter of course.

What alteration Archdeacon Yardley thought proper to make does not appear; but it is certain that, before the system was checked, an entire change had taken place in the original mode of proceeding. For whereas, at first, a few alterations were made for the bona-fide purpose of making the sense clearer, or removing an offensive word or "unfortunate" expression, and this by men like-minded with the author, and "without any design to introduce changes of doctrine," the practice more recently adopted has been for persons of different sentiments with the author, to hack and mutilate the books of our old divines, and for the express purpose of changing the tone of their writings, by omission of statements which did not harmonize with their views, and in some instances by positive change of their sentiments.

It is this monstrous abuse against which we complain—the putting into the mouths of the old divines of the English Church sentiments different from what they really uttered, and palming them as genuine on the public. If it be said new works are wanted for the supply of existing wants, then let new works be written for the purpose. But do not let us have old friends with new faces. Do not let us use the authority of old and revered fathers of the Church to sanction our own modern fancies and ways of speaking. Had the Committee, in the last generation, confined themselves to merely correcting, here and there, an obsolete or "unfortunate" expression, it is probable that no complaint would have been made. But when it is discovered that changes have been quietly introduced, which go far to alter the tone of theology of our most revered writers, it is time that the members of the Society should be made aware of the system which they are countenancing.—*Eng. Churchman.*

Confirmations.

Western New York.—On Sunday afternoon, June 16th, Bishop De Lancey held Confirmation in St. Paul's Church, Rochester—at which time eleven persons confirmed. The Rev. Mr. Van Ingen read prayers and preached on the occasion.

Rhode Island.—On Monday, June 10th, seven persons were confirmed in St. Paul's Church, Portsmouth. The Rev. J. W. Cooke read the Evening Prayer, and the Rev. Milton Ward, rector of the parish, read the preface. Sermon and address by the Bishop.

Foreign Religious Affairs.

Heresies at Oxford.—Oxford in the present day is not permitted to remain quiet for any considerable time. One subject of agitation has no sooner passed away than another presents itself. Many of our readers must have read the admirable sermon of Mr. Garbett, the Professor of Poetry in that University, entitled *The Temple and the Gold*, preached, not long since, at St. Mary's. On the 12th inst., this gentleman again preached a sermon in that church, which, we perceive from our advertising columns, is also about to be published, entitled *Unauthorized Teaching not necessarily Schismatical.* This last discourse, we find, has given extreme umbrage to the Tractarian sect, and it is reported that Mr. Marriott, Fellow of Oriel, and one of the foremost of Mr. Newman's party, has dilated it to the Vice-Chancellor, requesting that it may be examined by a Board of Heresy. We have not as yet seen the sermon, but we are informed, on excellent authority, that the doctrine propounded is quite unexceptionable, and, consequently, that Mr. Marriott's proceeding will have no worse effect than calling public attention to a valuable discourse delivered at the right moment by an able and learned man.—*The Record.*

A Correspondent informs us that on Sunday, May 12, Professor Garbett preached a sermon in Oxford, in which he undervalued the Sacraments, denied the Christian Priesthood, and made void the Christian Church, and that Mr. Marriott, of Oriel, a good sound Churchman, has dilated the sermon to the Vice Chancellor.—*Church Intell.*

The Welsh Metropolitan Church.—The Bishop of St. David's preached in the Welsh Metropolitan Church, Ely Place, Holborn, on Sunday evening week in the Welsh language, to a very crowded congregation; the prayers were read by the Rev. J. R. Williams. His lordship took for his text—"The wages of sin is death;" and preached in the ancient British language an eloquent and impressive discourse of an hour's duration, to the astonishment and delight of all. A breathless silence pervaded the church, all naturally wondering at the correctness and fluency with which his lordship spoke a language whose pronunciation is supposed to be so difficult to an Englishman; but his lordship appeared to be quite at home in it, particularly when he became warmed with his subject, and appears to be as enamored with the peculiar and expressive beauties of the language, as he is reputed to be with the romantic scenery of the country, to which he cannot fail to be a great benefactor.—*Church Intell.*

Judaism.—A new Synagogue, in a style of splendor surpassing anything hitherto attempted in England, is about to be erected in the west of the metropolis. Sir Moses Montefiore has contributed £5,000 towards the building, on the understanding that the worship is to be according to the usages of the Spanish and Portuguese Jews.—*Ibid.*

From Oxford we learn that the Hebdomadal Board, on Monday last, came to an unanimous determination to empower the Vice Chancellor to desire Dr. Hampden to return to that form of conducting the Exercises in Divinity which is enjoined by the Statutes, and from which recent practice has departed. It remains to be seen how the Regius Professor will treat this revival of the ancient disputations.—*Eng. Churchman.*

House of Lords.—*Monday, May* 20.—Lord Brougham presented several petitions from places in Lancashire, praying that measures might be taken for enforcing the laws against Roman Catholic priests who sought to accumulate wealth by inducing persons of property to make testamentary dispositions greatly injurious to their nearest relatives, and by the transfer of unreasonable sums of money, occasioning the ruin of many families.

Lord Beaumont said that applications with reference to this grievance had been made to him, and that he proposed to delay a bill which he intended to bring before their lordships' house until he should have an opportunity of inquiring more fully into the subject. He should wish to see the laws in this country respecting these bequests assimilated to the laws which were in force in Catholic countries. He should take an early opportunity of presenting the bill to the house.—*Eng. Churchman.*

Jewish Schism.—A violent schism has arisen amongst the community of Israelites at Frankfort. Two-thirds of the community had separated from the synagogue, and had formed a separate sect. They style themselves reformers. They neither recognize religious ceremonies nor the fundamental laws of the Talmud. In their declaration of principles they declare they will no longer circumcise their children, and they totally renounce the belief in a Messiah. Baron Anselm Rothschild, the head of the celebrated banking-house at Frankfort, had declared a determined war against the new sect, and refuses to discount any bills bearing the signature of any of the new community. The affair has been laid before the Germanic Diet. The sectarians are accused of fomenting and concealing in their religious formula political tendencies subversive and pernicious to the State. Notwithstanding these accusations, the Senate of Frankfort had declared warmly in favor of the new Israelites.—*Ibid.*

Testimony of Respect.—The Rev. J. L. Galton, M.A., has been presented by the Vicar of the parish church of Leamington, on behalf of Mr. Galton's congregation, with a massive and valuable silver font, of the most elaborate workmanship, modelled after an ancient font at Kingsworthy, in Hampshire. On the margin of the font is engraved—"If ye be risen with Christ seek those things which are above." The interior of the font is lined with the purest gold; and ornaments of the same costly description, representing the lamb, the dove, and the initials of Alpha and Omega, adorn the exterior, which is of the most exquisite manufacture. Upon a silver plate, in the interior of an elegant case, made for the reception of the font, is engraved the following inscription:—"Presented to the Rev. John Linton Galton, M. A., with the grateful affection of the members of his flock, whose privilege it has been to assemble themselves together with him in daily worship.—Leamington, May 9, MDCCCXLIV." Added to this testimony of esteem were presented to Mr. Galton, the following works:—St. Jerome's works, Benedictine edition, five vols. folio; Dr. Hammond's works, four vols. folio; St. Basil's works, Parisian reprint, three vols. thick quarto; and St. Bernard's works, Parisian reprint, three vols. thick quarto.—*Ch. Intel.*

Edinburgh.—Thursday last being Holy Thursday, or the Festival of the Lord's Ascension, the service appointed by the Church for that day was solemnized in all the churches of Edinburgh; and in some, the Holy Eucharist was also administered. There is certainly an increased and increasing attention paid to the requirements of the Prayer Book.—*Edinburgh Observer.*

Conversion to the Church.—We have pleasure in stating that Mr. Watt, lately the parish minister of Dalgetty in Fife, which he resigned some months ago, has applied to the Bishop of Edinburgh for confirmation. Mr. Watt's Presbyterian living was, we are informed, of the annual pecuniary value of £300; and his present object is to procure orders in the Church of England. Mr. Watt is the first Scottish minister who has as yet followed the example of Mr. Marshall, of the Tolbooth Kirk, Edinburgh. We fervently pray that he may not be the last!—*Scottish Episcopal Times.*

Aberdeen Scottish Episcopal Church Society.—The annual offertory for this Society was made in St. Andrew's Church, Aberdeen, last Lord's Day, being the third Sunday after Easter, when the sum received somewhat exceeded £44. The offertories throughout the Diocese generally will be made to-morrow, the fourth Sunday after Easter.—*Ibid.*

Scottish Episcopal Friendly Society.—The annual meeting of the Committee of the Scottish Episcopal Friendly Society took place in the vestry of St. Andrew's Church, Aberdeen, on the 1st inst., the feast of St. Philip and St. James. There were present, the Right Rev. Bishop Skinner, President; the Right Rev. Bishop Moir, Treasurer; the Rev. J. B. Pratt, Secretary; the very Rev. the Dean of Aberdeen; Rev. Messrs. Cheyne, Wilson, Ranken, Grieve, Bruce, Webster, Taylor, (of Forfar,) Moir, (of Berchin,) Thom, (of Drumlithie,) and Smith, (of Muchalls.) The state of the Society's funds was found to be in a flourishing and satisfactory condition. The Clergy were afterwards entertained at dinner by the Right Rev. the President, at his residence in Golden Square.—*Ibid.*

York Minster.—The improvements in the cathedral, rendered necessary by the last fire, are approaching to completion. Workmen have commenced taking down the wall which separated the nave from the transept, and in a short time the public will have an opportunity of seeing the interior of the minster in a complete state of repair. The extensive alterations making in the Lady Chapel are also nearly concluded. During the fire of 1829, the monument of Archbishop Hutton received considerable injury. The present High Sheriff (Timothy Hutton, Esq.) being a descendant of that divine, has determined to restore the monument to its original condition at his own expense. Mr. Oliver, the bell-hanger, from the establishment of Mr. Mears, of London, has arrived in York, and is now engaged in preparing the frames, in the south west tower, for the reception of the new peal of bells, which are expected the week after next.—*Leeds Intel.*

Interesting Discovery.—Last week, in carrying into effect some improvements in the interior of St. Stephen's Church, Bristol, a handsome altar-tomb was discovered in a recess under one of the windows in the north aisle, as to the date of which, and to whose memory erected, much conjecture has been raised. Upon the tomb are recumbent figures of a man and woman sculptured in Bath stone, and painted. There is no record, either in the histories of the city, or the parish books of any such monument. The favorite conjecture of the numerous persons whom the discovery attracted to the spot was, that the tomb was erected in memory of John Shipward and his wife. A writer in the Mirror, referring to this church, says "The window, once known as the 'great East window,' was at one period considerably deeper, the lower part having, at the erection of the present altar, been blocked up as high as the transom bar. It formerly contained painted glass, and under the effigies of two figures was inscribed the following.—'Orate pro animabus Johannis Shipward, et Catnerinæ uxoris ejus, qui Johannis istam fenestram fecit, et fuit specialis benefactor hujus ecclesiæ."

Dudley.—It is with feelings of deep satisfaction that we have for some time past watched the gradual, but steady progress, which sound Church principles have been making throughout the district for which we write—principles which have been soberly inculcated under the bold but suasive ministry of our respected Vicar, whose firmness is seasoned with urbanity—principles which, happily, are not tainted with the extravagant foppery of ultraism, or the harmful folly of injudicious innovation—principles whose worth is tested by the *good results* which have followed their promulgation and adoption. It is not that a more strict observance of the Rubric has long ceased to be considered strange, and even papistical—it is not that the daily services morning and evening, now restored, have drawn together a congregation, contrary to the anticipations of the scoffers—it is not because of these and many other consistencies in connection, that we speak of "good results"—it is because the real value, efficacy, and importance of the Sacraments has begun to be understood and appreciated, and the happy effects of such saving knowledge have visibly appeared. In the Netherton district of the parish of Dudley, the disregard paid to the Sacraments, was, to say the least, woeful; for when the Rev. J. Compson entered upon his duties there in June last, he found the number of unbaptized persons of all ages lamentably great. He immediately applied himself most zealously to bring as many as possible of his people within the "pale of the Church." His first act was to do away with anything approaching to fees at baptism; and then, by public and private monitions and remonstrances, he urged on his parishioners the nature and privileges of that initiatory Sacrament, and the danger of its neglect. Many, indeed, soon availed themselves of the opportunity afforded them, but it was not till the holy season of Lent, when the church was opened for daily morning prayer, that the full tide flowed in. Then it was that the destitute, and those whose poverty denied them such clothes as they considered necessary for attendance on the Sunday services, flocked in numbers to avail themselves of the blessings of the Church, and, in her own expressive words, to be made "members of Christ, children of God, and inheritors of the kingdom of heaven." In one week 200, and in one day eighty persons, of all ages, were baptized; and now, at the morning services, on Wednesdays and Fridays, many continue to crave the administration of that Sacrament. Reflection on the past must, we feel assured, cheer the Reverend Gentleman in contemplating the future. We have heard that he has had much to contend with since his arrival at Netherton. The well-wishers of the church in the neighborhood of Dudley are earnest in their desire that he may be spared to have his exertions crowned with the success he deserves, that he may see hereafter those he has been the means of bringing into communion with the Church, firm and faithful supporters of her discipline, doctrine, and holy practices in years to come.—*Ten Towns' Messenger.*

Popish Idolatry.—Month of Mary.—The usual devotions in honor of the ever Blessed Virgin Mary, commenced in the Church of St. Audeon, on Wednesday last, with a solemn high mass, ending with the devotions and benediction of the Most Holy Sacrament. The Rev. J. Farrel preached a clear, solid, and pathetic sermon, on the nature, grounds, and importance of these devotions to the Mother of God. These pious exercises continue every evening during the month, at seven o'clock, and are attended by thousands. They commenced on the 1st inst., in the Church of St. Francis of Assisium, Merchant's-quay, with a solemn High Mass, Prayers, and Benediction. These devotions are also practised in Cork, Waterford, Wexford, and in many other parts of Ireland, with great spiritual profit. On the first and last days, and on each Sunday of the month, a great number of Catholics approach the holy communion and invoke the Holy Virgin to pray her Divine Son to have mercy on them in all their temporal and spiritual necessities. The first Friday of the month is observed with marked piety in all the churches consecrated to the august devotion in honor of the sacred heart of our Lord Jesus Christ. Mass, Benediction, and solemn act of reparation at eight o'clock in the morning. The solemn exposition of the most Holy Sacrament commenced at six in the morning, and terminated at six in the evening, in the Church of St. Francis of Assisium, Merchant's-quay, Dublin.—*Correspondent of the Tablet.*

The Confraternity of the Immaculate Heart of Mary.—Notwithstanding the permission lately given by the Protestant Archbishop of Canterbury, to write against the veneration which "Roman" Catholics pay to the ever Blessed Virgin—these "Romanists" appear daily more and more anxious to extend this most salutary devotion far and wide. Already confraternities, in connection with that of Paris, have been established throughout the country. On the first instant, with the permission of the Venerable Bishop and the Rev. Pastor, a confraternity was founded in the Church of Birr, or Parsonstown, and the usual letter of aggregation duly signed and received to the joy of the parishioners.—*Correspondent of the Tablet.*

Princely Donation.—Mrs. Gee, of Earls Colne, Essex, with a liberality which will long render her name honored in the district, has given *two thousand pounds* for the erection of a third church in the parish of Halsted, and also *one thousand pounds* for endowing the same. This lady has also at different periods contributed about £500 towards Trinity Church, in the same parish, which is now rapidly approaching completion, and will be a noble structure.

Singular Custom.—A singular custom is still annually observed at Magdalen College, Oxford, on May-day morning. Precisely at five o'clock the choristers assemble upon the top of Wolsey's far-famed tower, when a hymn in honor of the Blessed Eucharist is chanted. This is done in lieu of a requiem which, before the Reformation, was annually performed in the same place, for the repose of the soul of Henry the Sixth. The Rectory of Slimbridge, in Gloucestershire, is charged with the annual payment of £10 for the performance of this service.

A Matter requiring alteration by a Christian Nation.—In the military estimates for the present year we have the following items:—

Allowances for troops in the united kingdom in lieu of small beer ..	£82,000
Allowance to officiating Clergymen for performance of Divine service at home and abroad and costs of religious books	£12,278

Seven times as much for small beer to the troops at home, as for the religious care of the British army all over the world!!!

Another New Sect.—*Dangerous Sectarians.*—Five persons of singularly puritanical and forbidding appearance, three men and two women, were brought up by the police from the village of Harefield, on warrants under the following circumstances:—

The prisoners, on being placed at the bar, were each asked their names, when they severally replied in a loud voice, "Zion Ward." The magistrates looked at each other at receiving such a reply, and not comprehending its meaning, repeated the question to the prisoners, who again made the same reply, and, at last, finding all their efforts to get their names fruitless, the Bench directed that their names should be entered on the minutes as "Zion Ward, No. 1," "Zion Ward, No. 2," and so on to No. 5, which was done. A farm in the village of Harefield, was recently in the occupation of a person of the name of Withers, who was a disciple of Zion Ward. Subsequently Mr. Withers gave or was obliged to give up all his land with the exception of about ten acres, which he sublet, with the house, garden, and a field, to Squires. In October last, Withers was sent to prison for non-payment of the highway rates, and since then the overseers of Harefield have called on Squires for his share of the poor rate, &c., but finding that "No Taxes" was a part of his creed, they set set to work in right earnest to compel him to pay. A distress warrant was placed in the hands of the parish constable to execute, who in April last, attempted to do so, but was attacked by two of the male and the two female prisoners, and after being most roughly handled, the articles he had seized were taken from him. Warrants were subsequently granted by the magistrate for the assaults, which were placed in the hands of the police. The prisoners resisted the officers, and commenced a most savage attack. The assault having been fully proved, the magistrates fined them heavily. The amount of the fines, £37 10s., not being forthcoming, the prisoners were all committed to hard labor in the House of Correction for three months, the committals being made out in the name of "Zion Ward."

Melancholy Accident.—It has seldom been our task to announce a more truly melancholy accident than that which on Saturday evening deprived the diocese of Toronto of one of its most zealous, useful and truly respected clergymen. The Rev. George Mortimer, rector of Thornhill, was returning home on the evening in question, driven by his servant; the horse starting or running away, the reins broke, the carriage was overset, and Mr. Mortimer thrown out with great violence. He lived two hours, we believe quite sensible, and then expired.—*Toronto Patriot, June* 5.

Bishop Chase, we learn, has just arrived in the steamer Buffalo, from Illinois, on his way to the Atlantic states, in good health and spirits, though nearly threescore years and ten. His only daughter is with him. In the fall he will attend the General Convention in Philadelphia, of the Protestant Episcopal Church, of which, since the death of Bishop Griswold, he is the senior Bishop.

We understand, from good authority, that the reason of his leaving his diocese thus early in the summer is a consciousness of the great duty of completing, before he dies, the very praiseworthy work of Jubilee College.—*Buffalo Commercial.*

In his late annual Address, the Bishop of Massachusetts stated that he had received canonical notice from the Bishop of Illinois of his having displaced from the ministry the Rev. Timothy Minor, a presbyter of that Diocese; and of his having suspended from all exercise of the ministry, the Rev. Erastus D'Wolf, another presbyter thereof, for contumacy.

Married.

In this city, on Wednesday, the 26th instant, at the Church of the Ascension, by the Right Rev. Benjamin T. Onderdonk, Bishop of the Eastern Diocese of New York, His Excellency JOHN TYLER, President of the United States, to JULIA GARDINER, eldest daughter of the late David Gardiner, Esq.

In St. George's Church, Astoria, by the Rev. J. W. Brown, on Thursday morning, June 20th, Mr. Peter Bogert, of Walden, Orange County, to Miss Mary Catharine Smith, of Walden, late of the Astoria Institute.

Died.

On the 18th inst., after a short illness, Alfred, aged 11 months, infant son of Rev. Alfred A. Millet, recently of Philadelphia.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Brownell, D. D., LL. D., Rt. Rev. T. C., 479 Broadway.
Abercrombie, Rev. Richard M., Harlem, 4th Avenue, at A. Howe's.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Dowdney, Rev. John, 20 John st., and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hobart, Rev. J. H., 67 Prince street.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. Thaddeus M., 115 Canal.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 424 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 21 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Pyne, Rev. Smith, Eleventh street, near Fifth avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 365 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Grand street.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., ——.
Williamson, Rev. C. H., 72 Marray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 9 Tillery street.
Messenger, Rev. John F., Butler, 3 doors from Smith.
Stone, D.D., Rev. John S., next door to Christ Church.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 4 South Third street.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.

Calendar.

June.

29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Queens County. Saturday, June 22d, confirmed 9 in the Chapel of St. Paul's College, College Point; comprising 5 students, 2 officers, and 2 domestics of the College.

Kings County. Third Sunday after Trinity, June 23d, confirmed 28 in St. Mark's Church, Williamsburgh.

Bishop Onderdonk's Appointments for Visitation.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.*—Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Monday, July 15, Portchester, *Westchester County,* Consecration. 16 and 17, St. Paul's College, College Point, *Queens County.* Friday 19, Rossville, *Richmond County,* Consecration A. M., Confirmation P. M.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Eleventh Sunday after Trinity, August 18, Hampton, *Washington County,* Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 20 and 21, *Essex County* Mission.

Twelfth Sunday after Trinity, August 25, A. M. Redhook, *Duchess County,* Ordination; 4 P. M. Clermont, *Columbia County,* Confirmation. Tuesday 27, Pleasant Valley, *Duchess County.* 28, Lithgow. Friday 30, Patterson, *Putnam County.*

Fifteenth Sunday after Trinity, September 15, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

Protestant Episcopal Church Missionary Society *for Seamen in the City and Port of New York.*—A regular monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of St. Mark's Church on Monday Evening next the 1st proximo at half past seven o'clock.

All clergymen of the Protestant Episcopal Church residing in the City of New York and entitled to seats in the Convention of the Diocese are Managers *ex officio.*

New York, June 29, 1844. Geo. H. Bell, Rec. Sec.

Fair at Rossville, Staten Island.—*Fourth of July.*—The Ladies of St. Luke's Church, Rossville, intend holding a Fair at the residence of Col. Ross, on the fourth of July, for the benefit of said Church.

Fancy and useful articles will be exposed for sale, and refreshments served during the day.

The commodious steamboat *Raritan* will leave the foot of Barclay street, *at a quarter before nine in the morning,* and will land passengers at the place where the Fair is holden. Boats will return in the afternoon and evening. June 29

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

June, 1844. C. H. Williamson, 72 Murray st.

St. Simon's Church.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

June, 1844. B. C. C. Parker, 296 East Broadway.

Acknowledgments.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions since his report of the 19th inst., has received the following contributions:

Offerings of St Paul's ch, Norwalk, Conn, for June, to be applied to the salary account of the Nashotah Mission, $27 13; donation of Mrs Sarah Burr, of Hartford, Conn, by the hands of Bishop Brownell, $60; Mrs Julia E Brewer, of Pittsburgh, Pa, per J A Sparks, $5; collection at the annual sermon in the Ch of the Ascension, half, $28 96; do, at the offertory at St John's, half, $15 83; R D V W, $2; St Paul's, Stubenville, Ohio, per Rev Mr Wing, half, $6; through Charles Seymour, Esq, treasurer of Western N Y, from St Paul's, Angelica, $4 37; St Matthew's ch, Moravia, $2; St Paul's, Lewistown, $3; Grace ch, Lockport, $5; Rev E Spalding, Hammondsport, $1 68; St Luke's, Harperville, $3 72; St Mark's, Le Roy, $12; St James's, Batavia, $28 49; St John's, Marcellis, $3; St John's, Medina, $2 50; Grace, Waterville, $3; Trinity, Geneva, $5; St Luke's, West Granby, 88 cts; Zion ch, Avon, $7; G C Holt, of Sherriden, $2 50; St Paul's, Syracuse, $2—total, $86 14; Ladies' Missionary Society of Trinity ch, Newtown, Ct, per Rev S S Stocking, rector, $22; S S St James's, Derby, $2 52; St Michael's, Bristol, R I, $13 50. Total, $268 08.

Thomas N. Stanford, Treasurer,
June 26, 1844. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee since his report of the 19th inst. has received the following sums:

From Mrs Daniel Remsen, Ch of the Ascension, per Rev G T Bedell, rector, for support of 8 children in China, 1st annual payment, $200; from Horace Binney, jr, 2d payment for support of H Southgate, Constantinople, $25; collection at Ch of Ascension, at meeting of Board of Missions, half, $28 96; through T C Butler, from S school of St Mark's ch, Le Roy, for Africa, $5 81; St Mark's ch, Le Roy, for Africa, $7 42; for Texas, $6 83; Zion ch, East Bloomfield, $2; Christ ch, Manlius, $5; Grace ch, Waterville, $2; St John's ch, Honeoye Falls, for China, $4; Trinity ch, Geneva, for China, $5; for Texas, $2; Grace ch, Lockport, $3—$43 06; St Paul's ch, Stubenville, O, per Rev M T C Wing, half, $6; Rev A Sanford, Granville, for China, $5; collection at meeting of Board, (communion,) half, $15 83; Miss Maynard, of St George's ch, N Y, for education of J W Cooke, China, $25; St Michael's ch, Bristol, R I, monthly missionary collection, half, $13 50; Frederick Schneider of do, for China, $5; a member of the Ch of the Ascension, for outfit for China, $25; per Rev Dr Robertson, rector of Christ ch, Binghampton, W N Y, from Miss Amelia Main, for Syria, $1; Mrs Evans, for Athens, $5; family mite box, 56 cts; J M, a member of St George's ch, N Y, for China, $2; from sundry individuals at Charleston, S C, for support of Rev J W Miles, Missionary to Mesopotamia, $251 44. Total, $652 35.

J. Smyth Rogers, Treasurer,
New York, June 26, 1844. 57 Wall-st.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Right Rev Thomas C Brownell, D D, by a contribution from Mrs Sarah Burr, $100; from Diocese of Western New York, by Charles Seymour, Esq, Treasurer, Trinity ch, Camden, by Bishop De Lancey, $5; St Mark's ch, Le Roy, $2; Christ ch, Manlius, $3—$5; Zion ch, Rome, $3; Zion ch, East Bloomfield, $5 09—$8 09; St Matthew's ch, Moravia, $2 38—20 47. Total amount, $120 47.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 26, 1844.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 5th inst., the following contributions, viz:—

From Alexander Forbes, donation, $2; Female Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, $11; St John's church, Brooklyn, Rev E M Johnson, rector, $64. Total amount, $77.

C. N. S. Rowland, Treasurer,
June 26, 1844. 55 Water street.

Protestant Episcopal Tract Society.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Mrs Sarah Burr, donation, $10; Diocese of Western New York, by Charles Seymour, Esq, Treasurer, Grace ch, Utica, for tracts purchased in Utica, $5; Trinity ch, Lowville, $2; St Mark's ch, Le Roy, $3; Grace ch, Waterville, $1 60; Trinity ch, Utica, $5 52; Zion ch, East Bloomfield, $1 74; St Paul's ch, Syracuse, $1 13; Christ ch, Manlius, $2—$21 99; Rev J P F Clarke, annual, $1. Total amount, $32 99.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street
New York, June 26, 1844.

This Society is particularly in need of funds, it is putting to press some valuable new Tracts, and has increased orders for gratuitous distribution—such of our clergy as have not made collections in their churches to aid the Treasury, are most earnestly and kindly requested and solicited so to do at an early day, that the society may be enabled to extend its operations and grant supplies to all who may need them.

Nashotah Mission.—We the undersigned most gratefully acknowledge the receipt of groceries, contributed by various persons through the Rev. John Henry Hobart, towards the support of the brethren of Nashotah, in value $98 82; also by the same, from the Rev. Wm E French, $7; George Wood, Esq, N Y, $5; the Easter offering of the Sunday scholars of St John's ch, Hartford, Ct, $16; also through the Rt Rev Jackson Kemper, D D, $3—by R P Williams, St Louis, Mo.

James Lloyd Breck,
for the Nashotah Mission.
Nashotah Lakes, W. T., 13th June, 1844.

Second French Congregation.—The subscriber gratefully acknowledges the receipt of the following donations for the purpose of defraying the expenses of the Second French Congregation:

From Rev Dr Milnor, $5; Rev Dr Taylor, $5; Dr Comstock, $2; cash, $3; R B Minturn, $10; J S Burtus, $5; J K Dominick, $5; A E W, $1; A Barclay, $5; cash, $3; H C De Rham, $5; cash, $1; cash, $2; cash, $1; Dr Hunter, $2; cash, $1; S B, $5; cash, $2; W P Furness, $5; Wm Nelson, $2; C S Bourne, $1; W Burger, $3; W B, $3; cash, $1; Edward Laight, $3; L P, $1; J M, $3; W H L, $5; cash, $2; John D Wolfe, $5; C L, $5; cash, $1; cash, $1; cash, $3; cash, $2; cash, $1. Total amount, $110.

R. J. Walker,
June 26, 1844.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,

(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing CASH, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent:* being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 18. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General,* the second in reference to the *Doctrine of the Second Advent.* In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, 18—.

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From Jones of Nayland.

Enthusiasm and Superstition.

The enthusiast, supposing himself to have a rule within his own breast, (which sets him above all control,) and that every step taken by him, tends to the glory of God *because he takes it*, is in no disposition to conform himself to any kind of *authority* in other men; and if he is crossed in any of his wild undertakings, instead of that meekness and charity, which no man more loudly pretends to, he is easily provoked to utter his *anathemas*, and imitate all the fulminating language of *his brother*, *the Pope*.

Enthusiasm boasts itself on the power of the Gospel, despising its outward institutions: *Superstition*, on the other hand, neglects the power and spirit of religion, ascribing a miraculous virtue to *outward form*.

When this error is mentioned, we think it exemplified in the characters of Heathens, Jews, and Papists, whose custom it has been to place a vain confidence in the ceremonial part of devotion; and we look upon it as a delusion of which Protestants are in little danger; amongst whom there are too many, God knoweth, who have nothing left of religion but its outward form and appearance. They come to church with a solemn countenance, and send their children thither to be baptized, and think it necessary to appear at the Lord's table; and so far as Christianity is a form, are willing enough to be saved by it; while it appears too plainly, that no doctrine of their religion has any share in their *affections;* because it seldom or never, makes any part of their *conversation.* When they hear or speak of worldly things, you perceive that they are in earnest; but if they submit to hear of heavenly things *once* a week, within the walls of the church, nothing further is expected from them. And this empty shell of religion is as much as any prudent person ought to pretend to unless he will run the hazard of being reputed a *Methodist*, by those who do not known, or at least have not considered, whether there is any difference between a bigoted *Calvinist* and a *primitive Christian.*

The true state of the case is this: he that would be saved from the *penalties* of sin, in the world to come, must first be saved from the *dominion* of it in this world. God hath therefore demanded of us the service of the *heart*, and all the external forms of religion are designed as a body, of which faith, devotion, and love to God and man, are the soul and spirit. "He is a Jew, who is one inwardly;" and we may affirm him to be a Christian who, with the spirit as well as with the body, serves that God who is the Father of both.

I say, it is the *heart* which God requires of us; but a worldly man will be trying whether he cannot part with something else as an equivalent. He will offer such services as consist with an unprofitable life of carelessness and pleasure. This outside of religion is cheap and easy; it has nothing of the Cross, the yoke, or the burden in it; and what is very grievously to be lamented, Christians of this class, find a most convenient subterfuge in the reproach that is cast upon *Methodism;* and in that *abuse of words*, in which the *rhetoric of the devil* doth chiefly consist.

As it would be shocking to affirm, in so many words, that God will accept the shadow of devotion instead of the substance: this of *superstition* is an error, which no man dares to publish, otherwise than by his example. But so numerous are the examples of those who act and converse, as if their whole religion were reduced to this doctrine, that young people, through the gaiety natural to their stage of life, are in danger of being carried away with the current; or of turning aside into the by-paths of enthusiasm, in order to avoid it.

Lukewarmness or latitudinarianism. With those who are neither downright infidels nor enthusiasts, it is too common a fashion to regard the Christian religion, not as *the one thing needful*, but a sort of expletive in human life, the mysteries and precepts of which may be made subservient to worldly interest and convenience; and some are not ashamed to avow it as a principle, that the Gospel is to be softened and accommodated to the times—not the times corrected by the Gospel.

This *Laodicean* indifference was spoken of by our Saviour himself, as a distemper peculiar to the last age of the world, in which the *love of many should wax cold.* Such is the effect of this spirit upon the laity, as to sink them into the middle state, betwixt Christianity and Heathenism; disposing to reconcile the service of God with the service of *Mammon*, and to keep up, as well as they can, what, by its own nature, can never be lasting,—neutrality betwixt Christ and *Belial.*

When it seizes upon men of ecclesiastical functions, it renders them indifferent to the due order, government and discipline of the Church; less concerned for the salvation of their people than such men ought, or were wont to be. Let others judge whether there is not a general appearance of somewhat too much like a good understanding, betwixt the Church and state; a tacit consent not to trouble or molest one another; though all the grounds of enmity still do and must remain, so long as the world, the flesh, and the devil, shall continue to be what they are.

This state, though not altogether hopeless, yet is less hopeful than mere heathenism; as a relapse after the cure, is always more dangerous than the original disease; whence it is said to the Church of *Laodicea*, "I would thou wert either cold or hot," to teach us that the condition of heathens, as yet unenlightened, is preferable to that of amphibious Christians, who can live *with* the Gospel or *without* it; the former being more likely to be animated and inflamed, when it shall please God to call them, than the latter to recover the zeal they have lost.

Office of Baptism for Adults.

A worthy layman of the Church has asked us to say what should be the practice in the case of adult baptism, as to the prayer following the exhortation after the Gospel. His question is—"Is it proper for the congregation to keep their seats, and merely say *amen?*"

We suppose not, though in this, as in various other matters, there has been a very great negligence of propriety and truly churchlike manner. The practice undoubtedly should be for the whole congregation to stand during the exhortation, and coming to the prayer following, the congregation should join *audibly* with the minister, and as the sudden change from *standing* to *kneeling* would interrupt the stillness of the occasion, the standing posture should be preserved. The effect, as every one must feel who witnesses this order, is greatly in favor of the mode just mentioned, and we are glad to find that this mode is likely to become general, in this quarter at least. Without an extension of our remarks, we say, that the congregation should *stand* during the exhortation, and without changing their posture should join *audibly* with the minister in the prayer. There will then be given full force to the language when in the address following he says to the candidates, "Ye have *heard* how the congregation hath prayed," &c.

Some will say, and some will have their say, that all this is a small matter,—be it so, and yet we can never get rid of the belief that if while avoiding superstitions and whimsical observances on the one hand, we were more careful to preserve decency and decorum on the other, there would be something gained, that in these days seems by some good people to be thrown carelessly and willingly into the scale of infidel rancor.—*Gospel Messenger.*

From the London Church Intelligencer.

On the Proper Use of the Gloria Patri and the Amen.

SIR,—An erroneous opinion obtains among those who have not made the Rubric their study that the word *Amen*, whenever it may occur in the Book of Common Prayer, is merely a response to be uttered exclusively by the clerk and the people. The following remarks are, therefore, submitted to the consideration of all who are desirous to restore our beautiful services to their ritual propriety:—

The word *Amen* first occurs at the end of the General Confession, and is printed in the same type with it to show that it is not a response but an integral part of the Confession itself. It should be repeated by the Priest, and after him by the people in obedience to the preceding Rubric, because it signifies that both Priest and people, having prayed for grace to lead a godly, righteous, and sober life, do solemnly desire that so it may be.

That the *Amen* in this place was never intended to be said by the people only, is evident from the circumstance of its not being enjoined as a response until the end of the Absolution, where we are told that "the people shall answer *Amen*, and at the end of all other prayers, *Amen.*" Consequently, when this word follows a prayer then and then only it becomes a response, and is accordingly printed in *italics.* When, however, the Amen is printed in the same type with that to which it is affixed it must be repeated by the minister, and by him only, unless a Rubric shall otherwise order it. For example, the Amen at the end of the Lord's Prayer is not a response but a part of the Doxology, St. Matt. vi. 13. It should therefore be said by the Priest; but as the Rubric directs that the people shall repeat the Lord's Prayer with the minister wherever it occurs, they repeat the Amen also. The same observation will apply to the Apostles' Creed, the Nicene Creed, and the Confession in the Communion Service.

The word *Amen* next occurs at the end of the Gloria Patri, which consists of two parts; a verse to be said by the Priest and a response to be said by the people. A subsequent Rubric enjoins that this verse and answer shall be repeated at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc Dimittis. We also find the Gloria Patri at the end of the special Psalms, compiled for the four state services; and it is worthy of remark, that the response is there printed like all other responses, in *italics.* "In choirs and places where they sing," the Gloria Patria is chanted by the full choir, but where the choral service has not yet been introduced, or rather restored, it is, I believe, the general practice, when the Psalm contains an odd number of verses, to suffer the clerk to begin the Gloria Patri. This usurpation of the Priest's office obliges the minister to repeat the people's answer, and in so doing the Amen is, I fear, too often omitted altogether.

This twofold impropriety might easily be avoided in such cases, if the Priest were to make a slight pause after the concluding verse of the Psalm, and begin the Gloria Patri with a marked difference of expression. The people would then repeat their appointed answer, and the Priest would be ready to commence the following Psalm instead of *responding to the clerk;* an anomaly which, strange to say, is too generally tolerated.

Twice during the ministration of Baptism, the word Amen is to be said *only by the Priest.* First when he baptizes the infant, and again when he signs it with the cross. The very common but erroneous practice of leaving the people to supply the word as a response, destroys the solemn effect which this important part of the service would otherwise produce.

In the solemnization of matrimony, the Amen which concludes the form of espousal (With this ring I thee wed, &c.) must be repeated by the man only, "as taught by the priest." And when the holy covenant has been ratified by joining the hands of the parties, the Priest solemnly pronounces "that they be man and wife together in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The indecorum of leaving the word Amen in this place to be repeated by the clerk, will be sufficiently apparent.

In the hope that these observations may be the means of calling attention to the propriety of restoring this emphatic word to its right use and dignity in our sacred ministrations,—I am, Sir, yours, faithfully, S. H. P.

Church Needlework, with Practical Remarks on its Arrangement and Preparation. By Miss LAMBERT, Authoress of the "Handbook of Needlework." Illustrated by Engravings. London: Murray. 1844. 8vo. Pp. 158.

This is not only a very useful, but altogether a most elegant and beautiful volume, illustrated by a number of well executed engravings of devices of almost every kind, appropriated for the use and adornment of churches and church furniture. Ample and particular instructions are given about the materials and mode of working the various articles; and Miss Lambert has also given us a full an interesting history of ecclesiastical needlework at home and abroad in past times. In nothing can ladies much better employ their leisure hours than in exercising their ingenuity and their fingers upon articles for ornamenting our churches, which so greatly need the fruits of their services; and this very useful and excellent work will, we doubt not, soon find a place in the drawing-rooms and work-tables of all good Church ladies.—*Church Intelligencer.*

THE FORGOTTEN SERMON.—A curious scene occurred at Washington, a village in the county of Durham, Eng., a short time since. The Rev. incumbent, after going through the formulæ of the service, was about to give his sermon to an attentive, but certainly a very thin congregation, when lo! after a diligent search in all his pockets, the manuscript was wanting. What was best to be done under existing circumstances was the question that suggested itself to the Rev. functionary. To send the clerk for the missing document was the first idea that obtruded itself. But where was it to be found, was the next question. Without more reflection, the priest opens the pulpit door, dressed in his robes, minus his hat, and bolts out of the church in search of his sermon. His house, which is about three hundred yards from the place of worship, he arrived at, and found the object of his search, which, after a smart run, he delivered to his much surprised and highly amused congregation.—*Tyne Mercury.*

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."

The Practical Value of Unity.

It is not by a general influence on the surface of parishes or households, but by imprinting on the consciences of our people, one by one, the obligations of unity, and by making them conscious that the blessings of communion with the one Holy Catholic Church are to be enjoyed under the pastoral staff of our Bishops. It is in this point that the Romish controversialists most obstinately labor against us. They wisely choose their own ground; when they propound the doctrines of the Council of Trent, it is chiefly in the tone of apology and explanation. The tenets of transubstantiation and of purgatory are not doctrines whereby to make converts; they are rather embarrassments needing elucidations; and after all, to be received on trust from a church, which has been already declared to be secure from error in defining the doctrines of the faith. The unity of their system which is put forward as one visible, living, life-giving church, in which alone is salvation, symbolized and manifestly set forth before men's eyes, and brought home to each man's door in the orders of their Priests and Bishops—this is the great force whereby they detach our people from us. Theirs is a strictly practical controversy; an earnest contending, not so much for tenets, as for men; they care less for victory than for captives, and their weapon is the unity of the visible church. Now it is not more true that this is the most prominent point in their practical theology, than that it has been the least prominent in ours. Our preachers and our writers have dwelt at length on every other article of the creed. Our doctors have written against transubstantiation, against invocation of saints, against purgatory, against the creed of Pope Pius; they have used well the theologia destructiva; they remain for the most part unanswered to this day. The Romanists know mankind better; they know that negatives do nothing; that all the books in the world will not withstand a well organized system, which shows visibly its form and unity, and waving all controversy on details, applies itself to the consciences of living men.—*English Review.*

Jewish Tradition about their Restoration and Temple.

The Jews have a tradition which is preserved in the Gemera—that in the latter days, when the covenant shall be completed by their restoration, the temple will be rebuilt on Mount Moriah in a style and magnificence which shall greatly exceed that of the temple of Solomon; and instead of hewn stone, its walls will be constructed of jasper, amethyst, carbuncle, onyx, topaz, crysolite, sardonyx, and other precious stones; with gates of pearl, walls of jasper, and ornamental decorations of gold and ivory, and enlightened by the glory of God. At the dedication of this gorgeous edifice a grand banquet will be prepared, consisting of every delicacy the world can produce. A leviathan, purposely fattened for the occasion—a female behemoth, of exquisite flavor—and the bird barinchne, a species now extinct, if ever it had an existence, whose wings are of such extent as to obstruct the sun's rays—are named amongst the provisions of this august feast. Wine from the vaults of Adam and Enoch, preserved miraculously from the time of those patriarchs, so that its flavor increases in richness every age, will be produced in quantities which cannot be exhausted; and all virtuous and worthy Jews, from the time of the deliverance of their forefathers from Egyptian bondage, will be summoned from their graves to be present at the dedication of the temple, and to partake of the feast, which will be attended with a worship more pure and spiritual than any thing that had ever been practised under any dispensation from the creation of the world.—*Rev. G. Oliver, D.D.—Freemasons' Quarterly Review.*

The 'Mormonite' Settlement in America.

We have seen a letter from a young man who was induced last year to emigrate with a party of 'Latter Day Saints' to the Eden established by this sect in America. The young man, like many other dupes of this new-fangled religion, is heartily ashamed of his folly, and advises all who are about following his example, to remain at home. The writer, speaking of the Mormonite settlement, says,—'I would not live in it if they were to give me the whole of the State; they are a set of impostors altogether, and if I can, I will get home in about two months by way of Liverpool. The place is very unhealthy in summer time, and subject to ague and yellow fever; I would not stop here on any account. Tell * * * * not to come here, for they (the 'Saints') are, altogether, a lot of conniving vagabonds. There are thousands of Saints leaving here, as it is mere starvation; and if their friends at home could hear their tale of suffering, and what they have gone through, it would make them shudder with horror. Most of the Saints that have come from Birmingham are in St. Louis and New Orleans. When I get home I will give full particulars." If this picture of the Mormonite imposture does not open the eyes of the deluded and ignorant people, who are meditating a pilgrimage to the "Latter Day Saints"' settlement, the sooner they set out the better.—*Birmingham Journal.*

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☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

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April 20—tf

A FUNERAL SERMON,

On the Death of the Rev. Arthur Carey.

Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church. JAMES A. SPARKS,

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DEVOTIONS FOR THE SICK ROOM.

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June 15—4t$

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4th do.	"	May 10,	"	July 31.

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Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

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Pearson's Exposition of the Creed, 8vo. $2.

Kip's Double Witness of the Church, 16mo. $1 25.

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Sutton on the Sacrament, 16mo. $1.

Learn to Die, by Christopher Sutton, D. D., 16mo. $1.

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Spincke's Manual of Private Devotion, 16mo. $1.

Practical Christian, by R. Sherlock, D. D., 16mo. $1.

Maurice on the Kingdom of Christ, 8vo. $2 50.

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Manning on the Unity of the Church, 16mo. $1.

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Bishop Patrick on Prayer, 16mo. 75 cents.

For sale by J. A. SPARKS, Churchman's Bookstore, 161 Fulton street. June 22.

SACERDOTAL ABSOLUTION.—A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by JAMES A. SPARKS,

June 22. Churchman's Bookstore, 161 Fulon st.

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New York, May 1, 1844. yly

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Errors of the Times; a Charge delivered by the Rt. Rev. Bishop Brownell, of Connecticut. Price, 12½ cents.

No Union with Rome. By the Rev. Dr. Jarvis.

Revivalism and the Church. By a Presbyter of the Diocese of Connecticut. Price, 12½ cents.

The Church's Law and the Church's Liberty. A Sermon by the Rev. Smith Pyne, A. M. Price, 12½ cents.

The Liturgy in No Danger. A Letter to the Author of an article in the New Englander, for October, 1843. Price, 10 cents.

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Church Authority, a Sermon by Rev. L. Windsor.

The Priesthood in the World, a Sermon by the Rev. Dr. Wyatt, of Baltimore.

The Argument for the Apostolical Succession. By the Rt. Rev. Bishop McIlvaine.

A Narrative of Events connected with the publication of the Tracts for the Times, &c. &c. By Rev. William Palmer.

Sacerdotal Absolution, a Sermon preached before the Diocesan Convention of North Carolina, 1843, by Rev. M. A. Curtis. June 22.

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April 6, 1844.—yly

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New York, April 6, 1844.

The Churchman.

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And under the General Direction and Supervision of

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